



METHODIST
CATECHISMS



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Methodist Catechisms.

No. I.

FOR CHILDREN OF TENDER YEARS.

SECTION I.—OF GOD.

1. *Who made you?*

God.

2. *Who is God?*

God is our Father in heaven.

3. *What is God?*

God is a Spirit, One that always was and always will be.

4. *Where is God?*

God is everywhere.

5. *What can God do?*

God can do whatever He will.

6. *Does God know all things?*

Yes, God knows all things; every thought in man's heart, every word, and every action.

7. *Will He call us to account for all we think and do?*

At the last day God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.

8. *Does God love you?*

Yes, God loves everything which He has made.

9. *What has God made?*

God made everything in heaven and earth; and, last of all, He made man.

SEC. 2.—OF THE CREATION OF MAN.

1. *How did God make man ?*

God made the body of man out of the dust of the earth.

2 *Did his soul come from the dust ?*

No. for the Lord God breathed into his nostrils the breath of life ; and man became a living soul.

3. *Why did God make man ?*

God made man that he might know Him and love Him and serve Him, and be happy with Him for ever.

4 *Where did God put the first man and woman ?*

God put the first man and woman in the garden of Eden.

5. *In whose image was man created ?*

Man was created in the image or likeness of God.

6. *How was man made like God ?*

His soul was created like God : immortal, holy, and happy.

SEC. 3.—OF THE FALL OF MAN.

1. *Did our first parents continue holy and happy ?*

No : they sinned against God, and fell into misery.

2. *What is sin ?*

Sin is not obeying the commands of God.

3. *What command did God give to our first parents in the garden of Eden ?*

He commanded them not to eat of the tree of knowledge of good and evil.

4. *Did they keep this command ?*

No : they did eat of the tree.

5. *What evil did they bring upon themselves thereby?*

They lost the favour of God, were condemned to pain and death, and were driven out of the garden.

6. *Did their sin hurt any besides themselves?*

Yes : their sin hurt all mankind.

7. *How did it hurt them?*

By causing them to be born in sin, so that they also suffer pain and death.

8. *What do you mean by being born in sin?*

We are all born self-willed, and, but for the grace of God, inclined only to evil.

9. *May we all hope for this grace?*

Yes, through the Saviour who was promised when our first parents fell into sin.

SEC. 4.—OF THE SALVATION OF MAN.

1. *How may we be saved from sin?*

Only through Jesus Christ, the Eternal Son of God.

2. *What did our Lord Jesus Christ do to save us?*

He was made man, suffered death in our stead, rose again from the dead, and went up into heaven.

3. *What do you mean by being saved?*

Through what Jesus Christ has done for us, we may obtain forgiveness of sin, and holiness, and heaven.

4. *But will He save all mankind?*

We can be saved only by repenting and believing in the Lord Jesus Christ.

5. *What is it to repent?*

To repent is to be sorry for my sins, to confess and turn from them, and to seek forgiveness from God.

6. *What is it to believe in Jesus Christ?*

To believe in Jesus Christ is to receive His words, and to trust in Him alone for salvation.

7. *Can you do all this of yourself?*

I cannot repent and believe of myself; but God will help me by His Holy Spirit, if I ask it of Him.

8. *What is the state of those who do not forsake their sins and believe in Jesus Christ?*

The wrath of God abideth on them.

9. *Why does not God take away the wicked at once?*

He gives sinners time to repent.

10. *What will become of those who do not repent?*

After death they will be cast out of God's presence forever.

SEC. 5.—OF JUDGMENT AND THE FUTURE STATE.

1. *Will all men be judged hereafter?*

Yes, we must all be judged at the last day.

2. *Who will be the Judge of all men?*

Our Lord Jesus Christ, who died for us, will be the Judge of all men.

3. *What will become of the wicked after the day of judgment?*

They shall go away into everlasting punishment.

4. *Where will the wicked be punished?*

In hell.

5. *What will become of the righteous after death?*

The righteous shall go into everlasting life.

6. *Where will the righteous enjoy this life?*

In heaven.

7. *What sort of a place is heaven ?*

Heaven is a place of light and glory.

8. *How will good men live there ?*

Good men will live in heaven in perfect joy forever.

9. *Why will their joy be perfect ?*

Because they will be always with the Lord.

10. *Will they suffer nothing there ?*

Good men will suffer nothing in heaven : they will have no want nor pain nor sin.

11. *What sort of bodies will they have ?*

They will have bodies such as can never die, made like the glorious body of Jesus Christ.

12. *How will they be employed ?*

In praising and serving God.

13. *In what manner will they serve God in heaven ?*

We cannot tell how they will serve Him until we go there.

14. *What must you be, if you would go to this glorious and happy place ?*

That I may go to heaven I must be holy in heart and life.

SEC. 6.—OF RELIGION.

1. *What is religion ?*

Religion is holiness in heart and life.

2. *What is it to be holy in heart ?*

To be holy in heart is to be changed by the Holy Spirit, so as to be saved from sin and to love God.

3. *What is it to be holy in life ?*

To be holy in life is to do my duty to God and man, according to God's holy word.

4. *What is your duty to God?*

My duty to God is to worship Him, to love Him, and to keep His commandments.

5. *What is your duty to man?*

My duty to man is to honour and obey my parents, to show respect to those above me, to speak the truth always, and to be just and loving to all.

6. *How can you do this?*

I can do my duty to God and man only by the grace of God.

7. *What is this grace?*

The grace of God is the power of the Holy Ghost, felt in our hearts, enabling us to do what otherwise we could not do.

8. *How are we to seek the grace of God?*

We must seek the grace of God by earnest prayer in private and in the house of God.

9. *Through whom do we receive the grace of the Holy Spirit?*

Only through our Lord and Saviour Jesus Christ.

SEC. 7.—OF JESUS CHRIST AND LITTLE CHILDREN.

1. *Does the Saviour care for children*

Yes: for He said, "Suffer the little children to come unto Me, and forbid them not."

2. *Was He once a child Himself?*

Yes, and we read about His infancy in the gospels of St. Matthew and St. Luke.

3. *Do we know anything about the Saviour when He was growing up?*

St. Luke tells us that when He was twelve years old He was found in the temple at Jerusalem.

4. *How was He a pattern to children?*

We read that He grew in wisdom, and was subject to His parents.

5. *May children have the blessing of the Lord Jesus?*

When children were brought to Him, He took them up in His arms, put His hands upon them, and blessed them.

6. *Does the Lord Jesus listen to children?*

He was pleased with the children who cried Hosanna in the temple.

7. *May children know the Scriptures?*

Yes: for Timothy knew the Holy Scriptures from a child.

8. *What did the Lord say about children before He went up to heaven?*

He said to St. Peter, "Feed My lambs."

9. *May children receive the Holy Ghost?*

Yes: for God has promised to pour out His Spirit upon all flesh, and His blessing upon the offspring of His people.

10. *By what sign is it shown that the Lord is the Saviour of children?*

Children are baptised "into the Name of the Father, and of the Son, and of the Holy Ghost."

11. *What is "the Name of the Father, and of the Son, and of the Holy Ghost?"*

The name of One God in Three Persons, blessed for evermore.

12. *How must you remember your baptism?*

By seeking grace that I may become a true Christian, and serve God and my Saviour all the days of my life.

SEC. 8.—THE LORD'S PRAYER, THE BELIEF, AND THE TEN COMMANDMENTS.

1. *Let me hear you repeat the Lord's prayer.*

Our Father which art in heaven, Hallowed be Thy name.
Thy kingdom come. Thy will be done in earth, as
it is in heaven. Give us this day our daily bread.
And forgive us our trespasses, as we forgive them
that trespass against us. And lead us not into
temptation ; but deliver us from evil : for Thine is
the kingdom, and the power, and the glory, for
ever and ever. Amen.

2. *Rehearse the articles of your belief.*

I believe in God the Father Almighty, Maker of heaven
and earth : And in Jesus Chirst His only Son our
Lord ; who was conceived of the Holy Ghost, born
of the Virgin Mary, suffered under Pontius Pilate,
was crucified, dead, and buried ; He descended
into hell ; the third day He rose again from the
dead ; He ascended into heaven, and sitteth at the
right hand of God the Father Almighty ; from
thence He shall come to judge the quick and the
dead. I believe in the Holy Ghost ; the holy
catholic church ; the communion of saints ; the
forgiveness of sins ; the resurrection of the body ;
and the life everlasting. Amen.

3. *Which are the Ten Commandments ?*

The same which God spake in the twentieth chapter
of Exodus, saying :—

I. I am the LORD thy God, which have brought thee
out of the land of Egypt, out of the house of bondage.
Thou shalt have no other gods before Me.

II. Thou shalt not make unto thee any graven image,
or any likeness of any thing that is in heaven above,
or that is in the earth beneath, or that is in the water
under the earth : thou shalt not bow down thyself to
them, nor serve them : for I the LORD thy God am a

zealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me ; and showing mercy unto thousands of them that love Me, and keep My commandments.

III. Thou shalt not take the name of the LORD thy God in vain ; for the LORD will not hold him guiltless that taketh His name in vain.

IV. Remember the Sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work : but the seventh day is the Sabbath of the LORD thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the LORD blessed the Sabbath-day and hallowed it.

V. Honour thy father and thy mother : that thy days may be long upon the land which the LORD thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

APPENDIX.

A SHORT CATECHISM OF SCRIPTURE NAMES.

OLD TESTAMENT.

Who was Adam ?

The first man that God made, and the father of us all.

2. *Who was Eve ?*

The first woman, and the mother of us all.

3. *Who was Cain ?*

Adam's eldest son, who killed his brother.

4. *Who was Abe ?*

Cain's righteous brother, whom he hated.

5. *Who was Enoch ?*

A man who pleased God, and who was taken up to heaven without dying.

6. *Who was Noah ?*

That good man who was saved in the ark when the world was drowned.

7. *Who was Abraham ?*

The pattern of believers, and the friend of God.

8. *Who was Isaac ?*

Abraham's son according to God's promise.

9. *Who was Jacob ?*

Isaac's younger son, whose name was changed to Israel.

10. *Who was Joseph ?*

Jacob's beloved son, whom his brothers hated and sold for a slave.

11. *Who were the Twelve Patriarchs ?*

The twelve sons of Jacob, and the fathers of the people of Israel.

12 *Who was Pharaoh?*

The cruel king of Egypt, who refused to let God's people go, and was drowned in the Red Sea, with his army.

13. *Who was Moses?*

The deliverer and lawgiver of the children of Israel, who led them through the wilderness.

14. *Who was Aaron?*

The brother of Moses, and the first high priest of Israel.

15. *Who were the Priests?*

Those who were set apart to offer sacrifices to God, and who taught His laws to men.

16. *Who was Joshua*

The leader of the children of Israel, who brought them into the Promised Land after the death of Moses.

17. *Who were the Prophets?*

Holy men whom God taught to foretell things to come, and to make known His mind to the world.

18. *Who was Samuel?*

The prophet who was called by the Lord when he was a little child.

19. *Who was David?*

The sweet psalmist of Israel, who was raised from a shepherd to be king.

20. *Who was Absalom?*

David's wicked son, who rebelled against his father, and was killed as he hung on a tree.

21. *Who was Solomon?*

David's son, the wisest of men, and the king who built the temple.

22. *Who was Elijah*

The prophet who was carried to heaven in a chariot of fire.

23. *Who was Daniel?*

The prophet who, because he would not give up praying to God, was cast into a den of lions ; and who was preserved unhurt.

24. *Who were Shadrach, Meshach, and Abednego?*

Three young Israelites who, because they would not worship an image, were cast into a fiery furnace, but yet were not burned.

NEW TESTAMENT.

1. *Who was the Virgin Mary?*

The mother of JESUS.

2. *Who were the Jews?*

The children of Israel, whom God chose for His own people.

3. *Who were the Gentiles?*

All nations besides the Jews.

4. *Who was Cæsar Augustus?*

The Emperor of Rome at the time when our Lord was born.

5. *Who was Herod the king?*

The King of Judæa, who killed the young children in Bethlehem, hoping to kill the Christ.

6. *Who was John the Baptist?*

The prophet who told the Jews that the Christ was come.

7. *Who was Herod the tetrarch?*

The ruler of Galilee, who cut off John the Baptist's head.

8. *Who were the disciples of Jesus Christ?*

All who learned of Him as their Master.

9. *Who was Lazarus?*

One whom Jesus loved, and raised to life when he had been dead four days.

10. *Who was Martha?*

The sister of Lazarus, who was too much troubled in making a feast for the Lord.

11. *Who was Mary, the sister of Martha?*

The woman that chose the good part, and sat at the feet of Jesus, and heard His word.

12. *Who were the apostles?*

Those twelve disciples whom Christ chose to be the first preachers of His gospel and rulers of His church.

13. *Who was Simon Peter?*

The apostle whom our Lord blessed for His good confession; who afterwards denied his Lord, wept bitterly, and was forgiven; and who preached the first sermon on the day of Pentecost.

14. *Who was the apostle John?*

The disciple whom Jesus loved, and who leaned on His bosom at the Last Supper.

15. *Who was St. Thomas?*

An apostle, who at first did not believe that the Lord had risen.

16. *Who was Judas?*

The wicked apostle, who betrayed the Lord with a kiss.

17. *Who was Caiaphas?*

The high priest who condemned Christ.

18. *Who was Pontius Pilate?*

The governor of Judæa, who delivered up Jesus to be crucified.

19. *Who was Joseph of Arimathæa?*

A rich man who buried Jesus in his own tomb.

20. *Who were the Four Evangelists ?*

St. Matthew, St. Mark, St. Luke, and St. John ; who wrote the Four Gospels.

21. *Who were Ananias and Sapphira ?*

A man and his wife who were struck dead for lying unto the Holy Spirit.

22. *Who was St. Stephen ?*

The first who was put to death for Christ's sake.

23. *Who was St. Paul ?*

The apostle who was first a persecutor, but afterwards the great preacher of the gospel to the Gentiles.

24. *Who was Dorcas ?*

A good woman who made clothes for the poor, and who was raised from death.

25. *Who was Cornelius ?*

A devout Gentile soldier, to whom St. Peter was sent to preach the gospel.

26. *Who was Lydia ?*

A devout woman whose heart the Lord opened when St. Paul preached.

27. *Who was Apollos ?*

An eloquent teacher, whom Priscilla and Aquila instructed in the Christian faith.

28. *Who was Timothy ?*

A young companion and helper of St. Paul.

29. *Who was Titus ?*

Another companion of St. Paul, who was a minister in the island of Crete.

PRAYERS FOR LITTLE CHILDREN.

Note: As soon as the Children begin to learn these Catechisms, they should also learn the following Prayers, concluding each with the Lord's Prayer.

THE INFANT'S OR YOUNG CHILD'S MORNING PRAYER.

ALMIGHTY GOD, the Maker of every thing in heaven and earth : The darkness goes away, and the daylight comes, at Thy command : Thou art good, and Thou doest good continually.

I thank Thee that Thou hast taken care of me this night, and that I am alive and well this morning.

Save me, O God, from evil all this day long ; and may I love and serve Thee for ever for the sake of Jesus Christ, Thy Son. Amen.

Note: The word Amen means that I believe all that I speak, and that I desire from my heart all that I pray for with my lips.

Note: When the Child is five or six years old, he may add the following to his Morning Prayer:—

Give me every good thing which I need for my body and soul : help me by Thy Holy Spirit to do Thy will : make me always afraid to offend Thee, and let me live and die in Thy favour.

Hear the prayer of a child, O Lord, and pardon all my sins, because Thy beloved Son died once on earth for sinful creatures, though He never sinned Himself, and now He lives in heaven to pray for them and save them : may His name be praised for ever and ever. Amen.

THE INFANT'S OR YOUNG CHILD'S EVENING PRAYER.

O LORD GOD, who knowest all things, Thou seest me by night as well as by day.

I pray Thee, for Christ's sake, forgive me what I have done amiss this day, and keep me safe all the night while I am asleep.

I desire to lie down under Thy care, and to abide for ever under Thy blessing ; for Thou art the God of all

power and of everlasting mercy. Grant this for the sake of Jesus Christ, our Lord. Amen.

Note : When the Child is five or six years old, he may add the following to his Evening Prayer :—

Bless all my friends* as well as myself ; do good to them at all times and in all places, and help me always to serve them in love.

And when I have done Thy will here, by Thy grace helping me, and have enjoyed Thy blessings on earth, then give my soul a place in heaven, that I may there dwell with Thee, and with Thy Son Jesus Christ ; for heaven and earth, and all things in them, are Thine for ever and ever. Hear me, O Lord, for the sake of Jesus Christ, Thy Son. Amen.

THE YOUNG CHILD'S PRAYER FOR THE LORD'S DAY, TO
BE ADDED TO THE MORNING PRAYER.

SUFFER me not, O Lord, to waste this Thy day in sin and folly ; but let me worship Thee with much d-light. Teach me to know more of Thee, and to serve Thee better than ever I have done before, that I may be made fit to dwell in heaven, where Thy worship and service will be everlasting : through Jesus Christ our Lord. Amen.

THE YOUNG CHILD'S PRAYER FOR THE LORD'S DAY, TO
BE ADDED TO THE EVENING PRAYER.

O MOST gracious God, let me never forget the truths that I have heard out of Thy word this day. Let them abide in my heart so as to amend my life. May I so profit that I may be able to give a good account of them to Jesus Christ, our Lord and Saviour, when He shall come to judge the world at the last day : for Whose sake I ask all blessings, and to Whom be glory for ever and ever. Amen.

* Here the Child may mention Father and Mother, and other relations.

METHODIST CATECHISMS:

CONTAINING A

SUMMARY OF CHRISTIAN DOCTRINE
AND BIBLE HISTORY.

No. II.

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METHODIST CATECHISMS.

No. II

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CHAPTER I.

OF THE CHRISTIAN RELIGION.

§ 1. JESUS CHRIST AND CHRISTIANITY.

1. *What do you mean by religion ?*

Our whole duty to God our Creator.

2. *How may you divide that duty ?*

Into two parts : What we have to believe ; and what we have to do.

3. *Who is the great Teacher of religion ?*

Jesus Christ, the Son of God, our Redeemer.

4. *What do you call His religion ?*

Christianity.

5. *Are there any other religions in the world ?*

There is only one Divine Teacher, and only one true religion ; but there have been many false teachers, and there are many false religions.

1 *Corinthians* viii. 5, 6. For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; yet to us there is one God, the Father, of whom are all things, and we unto Him; and one Lord, Jesus Christ, through whom are all things, and we through Him.

Ephesians iv. 5. One Lord, one faith, one baptism.

6. *How did Jesus Christ show that He was a Teacher sent from God?*

By performing signs and wonders such as could be performed only by the power of God.

John iii. 2. Rabbi, we know that Thou art a teacher come from God: for no man can do these signs that Thou doest, except God be with him. *John* 6: 36

7. *In what other ways did He show this?*

By the heavenly wisdom, the authority, and the graciousness of His teaching.

Luke iv. 22. And all bare Him witness, and wondered at the words of grace which proceeded out of His mouth.

John vii. 46. Never man so spake.

Luke xxiv. 32. And they said one to another, Was not our heart burning within us, while He spake to us in the way, while He opened to us the Scriptures?

Mark i. 22. He taught them as having authority, and not as the scribes.

8. *And what was the last and greatest proof?*

His rising from the dead, as He Himself foretold.

John ii. 18, 19, 21. The Jews therefore answered and said unto Him, What sign showest Thou unto us, seeing that Thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. . . . But He spake of the temple of His body.

Acts ii. 32. This Jesus did God raise up, whereof we all are witnesses.

[*Matthew* xvi. 21; 1 *Corinthians* xv. 14, 20.]

9. *Have believers an internal evidence that Christ came from God?*

They have, according to their faith, the witness and the fruit of the Holy Spirit in their hearts.

John xiv. 20. In that day ye shall know that I am in My Father, and ye in Me, and I in you.

1 *John* iv. 13. Hereby know we that we abide in Him, and He in us, because He hath given us of His Spirit.

and the effects or fruits of Him: 1: 16

Galatians v. 22, 23. The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance.

[*John* vii. 17; xvi. 14; *Acts* v. 32; 1 *Corinthians* xii. 3; *Ephesians* i. 18; 1 *John* v. 10.] *Gal. 5:16*

10. *What does our Lord say of those who reject Him?*

He declares that they ought to believe in Him; and that they would believe in Him if they humbly and patiently listened to His words.

John viii. 46, 47. If I say truth, why do ye not believe Me? He that is of God heareth the words of God; for this cause ye hear them not, because ye are not of God.

John x. 25-27. The works that I do in My Father's name, these bear witness of Me. But ye believe not, because ye are not of My sheep. My sheep hear My voice, and I know them, and they follow Me.

[*John* iii. 19; xviii. 37; 1 *John* iv. 6.]

11. *What is His warning to them?*

That His word shall condemn them at the last day.

John xii. 48. He that rejecteth Me, and receiveth not My sayings, hath one that judgeth him; the word that I spake, the same shall judge him in the last day.

12. *What blessing does He pronounce on believers?*

To Peter He gave it thus:

Matthew xvi. 17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven.

And to Thomas He gave it thus:

John xx. 29. Jesus saith unto him, Because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed.

2. To Nicodemus He gave it thus. John 3:16

§ 2. THE SCRIPTURES.

1. *How does our Lord teach us His religion?*

By His word and by His Spirit.

2. *What is His word?*

The Scriptures of the Old and the New Testaments, which are the sacred books of the Christian Faith.

3. *How does the Old Testament teach Christianity?*

The Scriptures of the Old Testament were written by many holy men, who prophesied that the Christ was coming, and foretold also what He would suffer and do and teach.

1 *Peter* i. 10, 11. Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them.

4. *What has our Lord said about the books of the Old Testament?*

He calls them the Scriptures, says that they testify of Himself, and that they will not pass away.

Luke xxiv. 44, 45. And He said unto them, These are My words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. Then opened He their mind, that they might understand the Scriptures.

John x. 35. The Scripture cannot be broken.

John v. 39. Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me.

Matthew v. 17, 18. Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.

5. *Is this the reason why we believe the Old Testament?*

There are many other reasons, but this is the chief reason. Our Lord honoured the Old Testament, and we must honour it, and receive it as the word of God.

6. *How does the New Testament teach His religion?*

It contains the history of His life and death, the record of His teaching while He was among men, and the doctrine which He taught the Apostles by His Spirit after He ascended into heaven.

7. *How does the Lord teach us by His Spirit?*

All the Scriptures were written under the Holy Spirit's inspiration: and He who inspired them will show their meaning to such as humbly ask Him.

8. *What do you mean by the Holy Spirit's inspiration?*

That He put it into the minds of holy men to write, and instructed them how to write.

9. *How is it proved that the Holy Spirit inspired the Old Testament Scriptures?*

Chiefly by the words of our Lord and His Apostles.

Matthew xxii. 43. He saith unto them, How then doth David in the Spirit call Him Lord?

2 *Peter* i. 21. Men spake from God, being moved by the Holy Ghost.

[*Acts* iv. 25, xxviii. 25; *Romans* iii. 2; 2 *Timothy* iii. 16; *Hebrews* x. 15-17; 1 *Peter* i. 11.]

10. *How is it proved that the New Testament is inspired by the Holy Spirit?*

The Saviour told His apostles that they should be witnesses of Him, and promised that the Spirit should bring His words to their remembrance, and teach them things to come.

John xv. 26, 27. When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall bear witness of Me: and ye also bear witness, because ye have been with Me from the beginning.

John xiv. 26. But the Comforter, even the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring to your remembrance all that I said unto you.

11. *What other proof is there that the Bible is inspired?*

Its wonderful and heavenly power over the human heart.

Hebrews iv. 12, '13. The word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.

[2 *Timothy* iii. 16.]

12. *How must we then esteem the Scriptures?*

As the true word of God, the sure and sufficient rule of faith and practice.

13. *If after prayerful and patient study and inquiry we still find difficulties in the Bible, how must we deal with them?*

We cannot expect to know all things while we live in this world, nor fully to understand all that has been made known. [1 Corinthians xiii. 10.]

§ 3. THE CREED AND CATECHISM.**1. *What is the Catechism?***

A book which teaches by question and answer according to the ancient method of the Christian Church. [Luke i. 4; Proverbs xxii. 6, 21.]

2. *What does the Catechism teach?*

The main doctrines and duties of religion, set in order and proved by texts of Scripture.

3. *How should you learn it?*

By committing it to memory, with its holy texts; and by hearkening to my teacher's instruction concerning it.

4. *What do you understand by the Creed?*

A form of words giving the sum of what I must believe.

5. *Recite the Apostles' Creed.*

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father

Almighty ; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost ; the holy catholic Church ; the communion of saints ; the forgiveness of sins ; the resurrection of the body ; and the life everlasting. Amen.

6. *Why is it called the Apostles' Creed ?*

Because it contains the substance of the apostles' testimony.

7. *How did this Creed arise ?*

It is an enlargement of the form used in baptism.

8. *How is the Creed an enlargement of that form ?*

Baptism is "into the name of the Father and of the Son and of the Holy Ghost." The first part of the Creed speaks of the Father, who created us ; the second of the Son, who redeemed us ; and the third of the Holy Ghost, who sanctifies the Church, assuring us of forgiveness and fitting us for everlasting life.

9. *May we hope for the teaching of the Holy Spirit ?*

Yes ; our Saviour promised : "When He, the Spirit of truth, is come, He shall guide you into all the truth" (John xvi. 13) ; and this promise, first given to the apostles, belongs to all the true disciples of Christ.

Thus you have many helps for understanding the Scriptures, which are able to make you wise unto salvation. See that you use them all with care, and seek for the grace of the Holy Spirit, who is the highest and best Teacher.

CHAPTER II.

OF GOD.

§ 1. GOD, THE HOLY TRINITY.

1. *What do the Scriptures teach you concerning God?*

That God is an eternal Spirit, infinite and unchangeable in His nature and attributes, who alone exists of Himself.

John iv. 24. God is a Spirit.

Isaiah xlv. 9. I am God, and there is none else; I am God, and there is none like Me.

2. *What is an eternal Spirit?*

One who is without beginning and without end.

Psalms xc. 2. From everlasting to everlasting Thou art God.

3. *What do you mean by saying that God is infinite?*

I mean that His nature and attributes are high above all understanding, and without any limit.

Job xi. 7. Canst thou by searching find out God?

Psalms cxlvii. 5. His understanding is infinite.

1 Kings viii. 27. Behold, the heaven and heaven of heavens cannot contain Thee.

[*Job* xxvi. 14; *Psalms* xcvi. 2; *1 Corinthians* ii. 11.]

4. *Are there more gods than one?*

There is one God only, the living and true God.

Deuteronomy vi. 4. Hear, O Israel: the Lord our God is one Lord.

Psalms lxxxvi. 10. Thou art great and dost wondrous things: Thou art God alone.

Isaiah xlv. 22. I am God, and there is none else.

[*Isaiah* xlv. 6, 7; *Jeremiah* x. 10; *Matthew* xxviii. 19; *1 Corinthians* viii. 4; *1 Thessalonians* i. 9; *1 Timothy* ii. 5.]

5. *How many Persons are there in the Godhead?*

In the Godhead there are Three Persons, the Father, the Son, and the Holy Ghost; and these Three are one God.

Matthew xxviii. 19. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost.

6. *What do you call this mystery?*

The mystery of the Holy Trinity.

7. *What do you mean by mystery?*

A truth which man's reason could not discover, and which God by degrees makes known

§ 2. THE ATTRIBUTES OF GOD.

1. *What do you mean by the attributes of God?*

All the perfections of His nature.

2. *What do the Scriptures teach concerning God's attributes?*

That He is omnipresent and almighty, that He is omniscient and all-wise.

3. *What more do we learn concerning God?*

That He is holy and righteous, faithful and true, gracious and merciful.

4. *What do you mean by the omnipresence of God?*

That God is everywhere.

Jeremiah xlii. 24. Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.

[*Psalms cxxxix. 7—12.*]

5. *What do you mean by the almightiness or omnipotence of God?*

That God can do whatever He will.

Job xlii. 2. I know that Thou canst do everything, and that no thought can be withholden from Thee.

Matthew xix. 26. Jesus said to them, With men this is impossible, but with God all things are possible.

6. *What do you mean by the omniscience of God.*

That God knows all things, past and present and future.

7. *How does the Scripture describe this knowledge?*

It teaches that God knows every thought in man's heart, every word and every action.

Psalm cxxxix. 2—4. Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether.

8. *What is meant by saying that God is all-wise?*

That God does everything in the best and most perfect way, for the accomplishment of His purpose.

Job xii. 13. With Him is wisdom and strength, He hath counsel and understanding.

Psalm civ. 24. O Lord, how manifold are Thy works! in wisdom hast Thou made them all.

Romans xvi. 27. The only wise God.

[*Romans xi. 33; Ephesians iii. 10, 11.*]

9. *What is meant by saying that God is holy?*

That His nature is perfectly good and without the possibility of evil, and that He cannot allow sin in His creatures.

Leviticus xl. 44. Ye shall be holy; for I am holy.

Joshua xxiv. 19. He is an holy God; He is a jealous God.

Habakkuk i. 13. Thou art of purer eyes than to behold evil, and canst not look on iniquity.

10. *How is God righteous or just?*

His laws and government are righteous; and He will reward and punish justly.

Psalm xl. 7. The righteous Lord loveth righteousness.

Revelation xv. 3. Righteous and true are Thy ways, Thou King of the ages.

Isaiah xlv. 21. A just God and a Saviour; there is none beside Me.

Genesis xviii. 25. Shall not the Judge of all the earth do right?

11. *How is God faithful and true?*

His words are always true and His promises can never fail.

Numbers xxiii. 19. God is not a man, that He should lie; neither the son of man, that He should repent.

Deuteronomy xxxii. 4. A God of truth and without iniquity, just and right is He.

Titus i. 2. God, who cannot lie.

1 John i. 9. If we confess our sins, He is faithful and righteous to forgive us our sins.

12. *What is meant by saying that God is gracious and merciful?*

That He is full of compassion, slow to punish sin, and ready to forgive.

Exodus xxxiv. 6. The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.

Psalms lxxxvi. 5. For Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon Thee.

1 John iv. 8. God is love.

[*Psalms lxxxvi. 15; ciii. 8; cxlv. 9; James v. 11.*]

13. *In what manner then ought you to think and speak of God?*

I ought to think of God with fear and love, and speak of Him with reverence and praise.

Jeremiah x. 7. Who would not fear Thee, O King of nations? for to Thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto Thee.

Psalms v. 7. But as for me, I will come into Thy house in the multitude of Thy mercy: and in Thy fear will I worship toward Thy holy temple.

Matthew xxii. 37. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

Psalms civ. 1. Bless the Lord, O my soul. O Lord my God, Thou art very great; Thou art clothed with honour and majesty.

Psalms cxlvi. 2. While I live will I praise the Lord: I will sing praises unto my God while I have any being.

Psalms ciii. 1. Bless the Lord, O my soul: and all that is within me, bless His holy name.

[*1 Peter i. 17; Psalms cxxxv. 1.*]

CHAPTER III.

OF CREATION AND PROVIDENCE.

1. *How did all things come into being ?*

By the will of God ; who created all things and brought all into their present order.

Genesis i. 1. In the beginning God created the heaven and the earth.

Psalms xxxiii. 9. He spake, and it was done ; He commanded, and it stood fast.

Hebrews xi. 3. By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear.

2. *Why did God create all things ?*

For His own pleasure : to show forth His glory, and to give happiness to His creatures.

Revelation iv. 11. Worthy art Thou, our Lord and our God, to receive the glory and the honour and the power : for Thou didst create all things, and because of Thy will they were, and were created.

Romans xi. 36. Of Him, and through Him, and unto Him, are all things. To Him be the glory for ever. Amen.

Psalms xix. 1. The heavens declare the glory of God ; and the firmament sheweth His handywork.

Psalms xxxiii. 5. The earth is full of the goodness of the Lord.

3. *When did God create man ?*

After the creation of the earth, God made man to be the chief of His creatures upon it.

Isaiah xlv. 11, 12. Thus saith the Lord, . . . I have made the earth, and created man upon it.

Zechariah xii. 1. The Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

4. *How was man the chief creature on earth ?*

Because the Creator made man in His own image.

Genesis i. 27. So God created man in His own image, in the image of God created He him.

5. *In what part of man is the image of God?*

In his spirit or soul, which was breathed into him by the Creator. (Genesis ii. 7.)

6. *Is then the soul of man created to live for ever?*

It is immortal, and will not die as the body dies.

Ecclesiastes xii. 7. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

7. *What is the other part of man?*

His body, which is flesh and blood, and will die.

Matthew x. 28. Be not afraid of them which kill the body, but are not able to kill the soul.

8. *In what else is your soul different from your body?*

My soul is that within me which thinks and knows, desires and wills, rejoices and is sorry, which my body cannot do.

9. *Is not your soul then of great value?*

Yes; because it is myself.

Luke ix. 25. What is a man profited, if he gain the whole world, and lose or forfeit his own self?

10. *Did God create you?*

Yes; He made me, both body and soul.

Psalms c. 3. Know ye that the Lord He is God: it is He that hath made us.

Job x. 11. Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.

Numbers xvi. 22. O God, the God of the spirits of all flesh,

Hebrews xii. 9. The Father of spirits.

11. *Does God care for you?*

I know that He cares for me, and watches over me always by His Providence.

12. *What is the Providence of God?*

The Providence of God is His preservation of all His creatures, His care for all their wants, and His rule over all their actions.

Acts xvii. 28. In Him we live, and move, and have our being.

Hebrews i. 8. Upholding all things by the word of His power.

Nehemiah ix. 6. And Thou preservest them all.

Psalms ciii. 19. His kingdom ruleth over all.

Psalms cxlv. 15, 16. The eyes of all wait upon Thee; and Thou givest them their meat in due season. Thou openest Thine hand, and satisfieth the desire of every living thing.

1 Timothy vi. 15. The blessed and only Potentate, the King of kings, and Lord of lords.

13. *Is there then any special Providence over men?*

Yes; our Lord said: "Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?" (*Matthew* vi. 26.) And to His disciples He said: "The very hairs of your head are all numbered." (*Luke* xii. 7.)

[*Psalms* xxxi. 15; *Proverbs* xvi. 9; *Romans* viii. 25.]

PS. 147: 9

CHAPTER IV. OF THE FALL OF MAN.

§ 1. THE FALL.

1. *Man was made to know, love, and serve God: have all men done so?*

No; "for all have sinned, and fall short of the glory of God." (Romans iii. 23.)

2. *Did our first parents continue in the state in which God created them?*

No; they fell from that state into sin.

3. *What is sin?*

Sin is disobedience to the law of God in will or deed.

Romans viii. 7. The mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be.

1 John v. 17. All unrighteousness is sin.

James iv. 17. To him that knoweth to do good, and doeth it not, to him it is sin.

[*1 John iii. 4; Isaiah liii. 6; James i. 14, 15.*]

4. *What was the sin by which our first parents fell from their holy and happy state?*

Eating of the fruit of the tree of which God had forbidden them to eat.

Genesis ii. 16, 17. The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Genesis iii. 6. When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

5. *Why were they commanded not to eat of this fruit?*

To try them whether they would obey God or not.

6. *Wherein lay the evil of eating the forbidden fruit?*

In the spirit of disobedience to God, unto Whom, as their Creator and Benefactor and Lord, they ought to have been in entire submission!

7. *Into what state did the fall bring mankind?*

Into a state of sin and misery.

Romans v. 12. Through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned.

8. *What is the sinfulness of that state?*

The want of original righteousness, and the depravity of our nature, through which it has become inclined only to evil.

Romans v. 19. Through the one man's disobedience the many were made sinners.

Romans iii. 10. There is none righteous, no, not one.

[*Matthew vii. 11; Luke xi. 13.*]

9. *What is this sinfulness commonly called?*

Original sin: being that from which all actual transgressions proceed.

10. *What is the misery of the state into which man fell?*

All mankind, being born in sin, and following the desires of their own hearts, are liable to the miseries of this life, to bodily death, and to the pains of hell hereafter.

Ephesians ii. 3. And were by nature children of wrath, even as the rest.

Galatians iii. 10. Cursed is every one which continueth not in all things that are written in the book of the law, to do them.

Romans vi. 23. The wages of sin is death.

11. *But are all mankind, being born in sin, born without hope?*

No; for a Saviour was provided from the beginning, and all that come into the world receive of His grace and His Spirit.

Genesis iii. 15. And I will put enmity between thee and the woman, and between thy seed and her Seed ; it shall bruise thy head, and thou shalt bruise His heel.

John i. 5. And the light shineth in the darkness.

John i. 9, 10. The true Light, . . . which lighteth every man, . . . He was in the world.

[*Romans* v. 18 ; 1 *Peter* i. 20 ; *Revelation* xiii. 8.]

§ 2. THE TEMPTER AND TEMPTATION.

1. *By what means were our first parents led to commit so great a sin against God?*

By the subtilty of the devil, who made use of the serpent to beguile Eve.

Genesis iii. 13. And the woman said, The serpent beguiled me, and I did eat.

2 *Corinthians* xi. 3. As the serpent beguiled Eve in his craftiness.

2. *Who is the devil or Satan?*

The chief of the fallen angels, who, before man's fall, sinned against God, and were cast out of heaven.

1 *Peter* v. 8. Be sober, be watchful : your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

Jude 6. Angels which kept not their own principality, but left their proper habitation, He hath kept in everlasting bonds under darkness unto the judgment of the great day.

3. *What is the employment of the fallen angels?*

They tempt men to sin, and thus seek to bring them to their own place of misery.

[*Matthew* xxv. 41 ; *Ephesians* vi. 12 ; 1 *Thessalonians* iii. 5 ; 1 *Timothy* iii. 7.]

4. *Can they do what they please?*

No ; God controls their power, and will save from their malice and subtilty all who put their trust in Him.

James iv. 7. Resist the devil, and he will flee from you.

Luke xxii. 31, 32. Satan asked to have you, that he might sift you as wheat : but I made supplication for thee, that thy faith fail not.

Romans xvi. 20. The God of peace shall bruise Satan under your feet.

[*1 Corinthians x. 13; Ephesians vi. 11.*]

5. *What is said concerning the power of Satan?*

Our Lord calls him "the prince of this world." (*John xii. 31.*)

Ephesians ii. 2. The prince of the power of the air, of the spirit that now worketh in the sons of disobedience.

6. *And what is said concerning the bondage of sin?*

Our Lord said: "Every one that committeth sin is the bondservant of sin." (*John viii. 34.*)

[*Romans vi. 16; 2 Peter ii. 19.*]

7. *How do evil spirits tempt men to sin?*

By putting evil thoughts and desires into their minds.

Luke xxii. 3. Satan entered into Judas who was called Iscariot.

Acts v. 3. Ananias, why hath Satan filled thy heart to lie to the Holy Ghost?

8. *Is there any other temptation?*

Yes; that which comes from our own evil heart.

James i. 14. Each man is tempted when he is drawn away by his own lust, and enticed.

You see then the sad condition into which all men are brought by sin. They are under the power of Satan, the slaves of sin, and exposed to misery here and hereafter. Now learn more fully by what means you are to be delivered from this sinful and miserable state.



CHAPTER V.

OF THE REDEMPTION OF THE WORLD BY OUR LORD JESUS CHRIST.

§ 1. JESUS CHRIST, THE REDEEMER.

1. *What is redemption?*

Redemption is the deliverance of mankind from the curse and penalty of sin through the death of the Redeemer.

2. *Who is the Redeemer of mankind?*

Our Lord Jesus Christ.

Galatians iii. 13. Christ redeemed us from the curse of the law.

Ephesians i. 7. In Whom we have our redemption through His blood.

1 Thessalonians i. 10. Jesus, Which delivereth us from the wrath to come.

[*Matthew* xx. 28; *Colossians* i. 14; *1 Peter* i. 18.]

3. *Who is Jesus Christ?*

Jesus Christ is the eternal Son of God, who became man, and so was, and continues to be, God and man, in two distinct natures and one Person for ever.

John i. 1. In the beginning was the Word, and the Word was with God, and the Word was God.

John i. 14. The Word became flesh, and dwelt among us (and we beheld His glory, glory as of the only-begotten from the Father), full of grace and truth.

1 Timothy ii 5. There is one God, one Mediator also between God and men, Himself man, Christ Jesus.

[*Philippians* ii. 6—11.]

4. *How did Christ, being the Son of God, become man?*

By taking to Himself a true human body and soul, being conceived of the Holy Ghost and born of the Virgin Mary, yet without sin.

Hebrews ii. 14. Since then the children are sharers in flesh and blood, He also Himself in like manner partook of the same.

Galatians iv. 4. But when the fulness of the time came, God sent forth His Son, born of a woman.

Hebrews iv. 15. We have not a high priest that cannot be touched with the feeling of our infirmities; but One that

hath been in all points tempted like as we are, yet without sin.

[*Luke i. 35; Matthew xxvi. 38; John xii. 27; Luke ii. 40; 1 Peter ii. 22; Hebrews vii. 26.*]

5. *Why did the Son of God become man?*

That He might teach us His heavenly doctrine, set us a pattern of perfect holiness, and lay down His life as the price of our redemption.

John xv. 15. All things that I heard from My Father I have made known unto you.

1 *John ii. 6.* He that saith he abideth in Him ought himself also to walk even as He walked.

1 *Peter ii. 21.* Christ also suffered for you, leaving you an example, that ye should follow His steps.

1 *Peter iii. 18.* Christ also suffered for sins once, the righteous for the unrighteous, that He might bring us to God.

1 *Corinthians vi. 20.* Ye were bought with a price: glorify God therefore in your body.

[*John iv. 24, vi. 38; Hebrews i. 1, 2, ix. 28; 1 John iv. 9, v. 11.*]

6. *What do you call this wonderful mystery?*

The Incarnation of the Son of God.

7. *Where is the Redeemer called a Mediator?*

1 *Timothy ii. 5.* For there is one God, one Mediator also between God and men, Himself man, Christ Jesus.

8. *Did the Redeemer give His life for all men?*

1 *Timothy ii. 6.* Who gave Himself a ransom for all.

§ 2. THE HUMILIATION AND EXALTATION OF CHRIST.

1. *What was the course of our Saviour's history as Mediator?*

First He humbled Himself, and then He was exalted to glory.

Luke xxiv. 26. Behoved it not the Christ to suffer these things, and to enter into His glory?

1 *Peter i. 11.* Searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them.

[*Philippians ii. 6—11; Hebrews v. 7—10.*]

2. *What was the humiliation of Christ ?*

He was made man, and lived a life of poverty, suffering, and neglect.

Isaiah liii. 3. He is despised and rejected of men ; a Man of sorrows, and acquainted with grief.

Philippians ii. 7. But emptied Himself, taking the form of a servant, being made in the likeness of men.

[*Matthew xx. 28* ; *2 Corinthians viii. 9* ; *John xvi. 32* ; *Hebrews ii. 18, v. 7. xii. 3.*]

3. *What lessons does this teach us ?*

The high honour put upon human nature, and the great virtue of humility.

4. *Was not the Redeemer still further humbled ?*

He was "tempted of the devil" (*Matthew iv. 1*), though He was the Son of God who could not sin.

5. *What do we learn from this ?*

We learn that temptation is not itself sin, and also that our Saviour will help us when we are tempted.

Hebrews iv. 15. We have not a high priest that cannot be touched with the feeling of our infirmities ; but One that hath been in all points tempted like as we are, yet without sin.

[*Hebrews ii. 18.*]

6. *What was the Lord's deepest humiliation ?*

He was "reckoned with transgressors" (*Luke xxii. 37*), and endured the shameful death of the cross.

Philippians ii. 8. Being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross.

[*Luke xii. 50, xxii. 52* ; *Galatians iii. 13* ; *Hebrews xii. 2.*]

7. *Was this humiliation unto death necessary ?*

Yes ; to fulfil the purpose of God, which was declared in the predictions of Scripture.

Luke xxiv. 46. And He said unto them, Thus it is written, that the Christ should suffer.

John x. 17, 18. Therefore doth the Father love Me, because I lay down My life, that I may take it again. . . . This commandment received I from My Father

[*Matthew xvi. 21, xxvi. 54* ; *Mark xiv. 49* ; *Luke xxiv. 44.*]

8. *Do we know any further reason why it was needful?*

It was necessary, that our Saviour might offer a full satisfaction and atonement for the sin of man.

1 John ii. 2. He is the propitiation for our sins; and not for ours only, but also for the whole world.

9. *What do you mean by satisfaction and atonement?*

I mean that the death of Christ in our stead was so precious, that for the sake of it God the righteous Judge can forgive our sins and receive us to His favour.

1 Peter i. 18, 19. Ye were redeemed, not with corruptible things, with silver or gold, . . . but with precious blood, . . . even the blood of Christ.

1 Peter iii. 18. Christ also suffered for sins once, the righteous for the unrighteous, that He might bring us to God.

1 John i. 9. If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.

[Romans iii. 24-26.]

10. *What lesson does the death of Christ teach us?*

The great evil of sin, and the strict holiness of God, which could not suffer sin to go unpunished.

Galatians iii. 13. Christ redeemed us from the curse of the law, having become a curse for us.

11. *Is that the only lesson?*

No; we learn the blessed truth that God is love: for it was His love that provided the Saviour for men.

John iii. 16. For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life.

1 John iv. 10. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.

12. *Does the death of Christ then prove both the justice and the mercy of God?*

Yes; in a most wonderful way the cross shows us God's hatred of sin and love towards the sinner.

Isaiah liii. 10. It pleased the Lord to bruise Him; He hath put Him to grief.

Psalms lxxxv. 10. Mercy and truth are met together; righteousness and peace have kissed each other.

Romans iii. 26. For the showing . . . of His righteousness at this present season : that He might Himself be just, and the justifier of him that hath faith in Jesus.

Ephesians i. 7. In Whom we have our redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace.

[*Romans* v. 6—10, viii. 32 ; *Ephesians* ii. 4—8.]

13. *And what further lesson should we learn ?*

Our infinite debt to the Redeemer Himself, who in His love laid down His life for us.

John x. 11. The Good Shepherd layeth down His life for the sheep.

John xv. 13. Greater love hath no man than this, that a man lay down his life for his friends.

Revelation i. 5. 6. Unto Him that loveth us, and loosed us from our sins by His blood : and He made us to be a kingdom, to be priests unto His God and Father ; to Him be the glory and the dominion for ever and ever. Amen.

14. *What do you mean by Christ's exaltation ?*

I mean the honour put upon Him by the Father because of His obedience even unto death.

Philippians ii. 9. Wherefore also God highly exalted Him, and gave unto Him the name which is above every name.

15. *How do you describe that exaltation ?*

It was His victory over death ; His rising again on the third day ; His ascending into heaven and receiving power to send down the gift of the Holy Spirit ; His sitting at the right hand of God the Father ; and His appointment to judge the world at the last day.

16. *How was our Lord exalted in His resurrection ?*

Because His rising from the dead proved that He was the Son of God ; that He had conquered death and had atoned for sin.

Matthew xxviii. 18. All authority hath been given unto Me in heaven and on earth.

Romans iv. 25. Who was delivered up for our trespasses, and was raised for our justification.

Romans vi. 9. Christ being raised from the dead dieth no more ; death no more hath dominion over Him.

[*Romans*. i. 4 ; *Acts* xiii. 32, 33.]

17. *How was He exalted in the ascension ?*

He was taken up into heaven, there to receive honour and glory from all creatures ; and thence to send down the gift of the Holy Spirit.

1 *Peter* i. 21. God, which raised Him from the dead, and gave Him glory.

Acts ii. 33. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath poured forth this, which ye see and hear.

Acts iii. 13. The God of our fathers hath glorified His servant Jesus.

[*Revelation* i. 5; 1 *Corinthians* xv. 24; *Philippians* ii. 10, 11; 1 *Timothy* vi. 14, 15; 1 *Peter* iii. 22.]

18. *What do you understand by the Lord's sitting at the right hand of God?*

His having all authority given to Him in heaven and earth.

Psalms cx. 1. The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool.

Ephesians i. 20, 21. Which He wrought in Christ, when He raised Him from the dead, and made Him to sit at His right hand in the heavenly places, far above all rule, and authority, and power, and dominion.

[*Acts* x. 42, xvii. 31.]

§ 3. THE OFFICES OF CHRIST.

1. *What is the meaning of the word Christ?*

It is the Greek form of the Hebrew Messiah, and means anointed with oil; that is to say, consecrated or set apart and qualified.

[*Psalms* ii. 2; *Daniel* ix. 25, 26; *John* i. 41, iv. 25.]

2. *How was the Redeemer consecrated?*

The Holy Ghost, who was signified by the anointing oil, descended upon Him.

[*Matthew* iii. 16; *Acts* x. 38.]

3. *To what offices was our Lord consecrated?*

To be a Prophet, a Priest, and a King.

Acts iii. 22. Moses indeed said, A Prophet shall the Lord God raise up unto you from among your brethren, like unto me; to Him shall ye hearken in all things whatsoever He shall speak unto you.

Hebrews v. 6. Thou art a Priest for ever after the order of Melchizedek.

Psalms li. 6. Yet have I set My King upon My holy hill of Zion.

[*John* xviii. 37; 1 *Corinthians* xv. 25.]

4. *How is Christ a Prophet?*

In revealing to us, by His Word and Spirit, all truth concerning Divine things and our salvation.

John i. 18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.

John vi. 68. Thou hast the words of eternal life.

John xvi. 13, 14. Howbeit when He, the Spirit of truth, is come, He shall guide you into all the truth: for He shall not speak from Himself; but what things soever He shall hear, these shall He speak: and He shall declare unto you the things that are to come. He shall glorify Me: for He shall take of Mine, and shall declare it unto you.

John xvii. 14. I have given them Thy word.

5. *How is Christ a Priest?*

On earth He offered Himself as a sacrifice for our sins; and in heaven He presents Himself to God for us, makes continual intercession on our behalf, and sends down upon us His blessing.

Hebrews ii. 17. It behoved Him in all things to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people.

Hebrews ix. 14. How much more shall the blood of Christ, who through the eternal Spirit offered Himself without blemish unto God, cleanse your conscience from dead works to serve the living God?

Hebrews vii. 25. He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them.

[*Hebrews ix. 24; Ephesians i. 3.*]

6. *How is Christ a King?*

Christ is the Lord of every believer: as the supreme and only Head over all things to His church, He rules and defends His people, brings to fulfilment the Father's purpose, and is subduing all things unto Himself.

Colossians i. 18. And He is the head of the body, the church.

Ephesians i. 22. And He put all things in subjection under His feet, and gave Him to be head over all things to the church.

Matthew xxviii. 18. All authority hath been given unto Me in heaven and on earth.

[*John x. 28, xvii. 2; Romans viii. 28, x. 9, xiv. 9; 1 Corinthians xv. 24; Ephesians i. 9, 10; Revelation i. 5, 6. xix. 16.*]

CHAPTER VI. OF THE GOSPEL SALVATION.

§ 1. THE GOSPEL.

1. *What is the Gospel?*

The good news of salvation through our Lord Jesus Christ.

2. *What is the Gospel history?*

The account contained in the New Testament of the coming of Jesus Christ into the world, of His teaching, His manner of life, His miracles, His death, His resurrection, and His ascension. 

3. *What does the Gospel command?*

It contains the command of God to all men, everywhere, to repent of their sins and to believe in Christ.

Acts xvii. 30. Now He commandeth men that they should all everywhere repent.

1 *John* iii. 23. This is His commandment, that we should believe in the name of His Son Jesus Christ.

[*Mark* i. 15; *John* vi. 29.]

4. *What does the Gospel promise?*

The Gospel is the promise of God to pardon, sanctify, and save from eternal destruction all who, according to His commands, repent and believe on His Son.

5. *Who were the first preachers of the Gospel?*

The apostles of our Lord, whom He called to be witnesses to both Jews and Gentiles of His resurrection.

Acts i. 22. Of these must one become a witness with us of His resurrection.

6. *What commission did Christ give to His apostles before His ascension into heaven?*

He said unto them: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things

whatsoever I commanded you : and lo, I am with you alway, even unto the end of the world." (Matthew xxviii. 19, 20.)

§ 2. REPENTANCE AND FAITH.

1. *What is repentance?*

Repentance is true sorrow for sin, with sincere effort to forsake it.

Ezekiel xviii. 30. Repent, and turn yourselves from all your transgressions.

Luke iii. 8. Bring forth therefore fruits worthy of repentance.

Acts i. 37. When they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?

2. *Can we repent of ourselves?*

No ; it is the grace of the Holy Spirit which gives the sinner to know and feel that he is a sinner.

Acts v. 31. Him did God exalt with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins.

Acts xi. 18. Then to the Gentiles also hath God granted repentance unto life.

[*John* xvi. 7—11 ; *2 Corinthians*, vii. 9, 10 ; *2 Timothy* ii. 25.]

3. *What have we then to do in repentance?*

We must think on our transgressions, confess both our sins and our sinfulness to God, and strive to amend our life by the help of the Holy Spirit.

Psalms cxix. 59. I thought on my ways, and turned my feet unto Thy testimonies.

[*Psalms* li. 3, xxxviii. 18 ; *Isaiah* i. 16, 17 ; *Mark* i. 5.]

4. *What is conversion?*

The turning to God in repentance and in faith.

[*Ezekiel* xxxiii. 11 ; *Matthew* xviii. 3 ; *Acts* iii. 26, xi. 21 ; *1 Thessalonians* i. 9.]

. *What is faith, in general?*

Faith, in general, is a conviction of the truth and reality of those things which God has revealed in the Bible.

[*2 Corinthians* iv. 13, v. 7 ; *Hebrews* xi. 1, 6.]

6. *What is faith in Jesus Christ ?*

Faith in Christ is a saving grace, whereby we receive Him, trust in Him, and rest upon Him alone for salvation, as He is offered to us in the Gospel.

John i. 12. As many as received Him, to them gave He the right to become children of God, even to them that believe on His name.

Galatians ii. 20. I have been crucified with Christ ; yet I live ; and yet no longer I, but Christ liveth in me : and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me.

Philippians iii. 9. And be found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith.

§ 3. PERSONAL SALVATION.

1. *What is meant by salvation ?*

It is the deliverance of the soul from sin and its recovery to spiritual life in God.

Matthew i. 21. And thou shalt call His name JESUS ; for it is He that shall save His people from their sins.

2. *What are the chief benefits included in salvation ?*

They are the forgiveness of sins, regeneration or the new birth, and sanctification.

3. *What is the forgiveness or remission of sins ?*

The penitent sinner who believes in Christ is freely pardoned, his punishment being remitted or not inflicted.

Ephesians i. 7. In Whom we have our redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace.

Romans viii. 1. There is therefore now no condemnation to them that are in Christ Jesus.

[*Acts. x. 43, xlii. 38, 39 ; Hebrews viii. 12 ; Revelation i. 5.*]

4. *Why is this sometimes called justification.*

Because the forgiven penitent is justified, or treated for Christ's sake as if he were righteous.

Romans v. 1. Being justified by faith, let us have peace with God through our Lord Jesus Christ.

Romans iv. 5. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is reckoned for righteousness.

Acts xlii. 38, 39. Through this Man is proclaimed unto you remission of sins: and by Him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses.

5. But is not he who is treated as righteous made righteous also?

He is made inwardly righteous by the renewing of the Holy Spirit, Who enables him to do righteousness.

[*Romans viii. 4; Titus iii. 5; 1 John iii. 7.*]

6. How are the children of God described?

As being adopted into God's family or called children, and as being regenerated and made children.

John i. 12, 13. But as many as received Him, to them gave He the right to become children of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

1 John iii. 1. Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are.

[*Galatians iv. 5, 6; 1 Peter i. 3.*]

7. What is Christian adoption?

It is the act of grace which bestows on believers the name and the privileges of sons of God.

[*Romans viii. 15; Galatians iv. 5.*]

8. What are the privileges of sonship?

They are—the liberty to call God Father, the inward witness of being His children, and the title to the Christian inheritance.

Galatians iv. 6, 7. And because ye are sons, God sent forth the Spirit of His Son into our hearts, crying, Abba, Father. So that thou art no longer a bondservant, but a son; and if a son, then an heir through God.

Romans viii. 17. If children, then heirs; heirs of God, and joint-heirs with Christ.

[*Romans viii. 16; Galatians iv. 5; Titus iii. 7; 1 Peter i. 4; John iii. 2.*]

9. *What is regeneration or the new birth?*

It is the work of God in the soul, by the Holy Spirit, which begins the new life in Christ Jesus.

Matthew xii. 33. Make the tree good, and its fruit good.

2 Corinthians v. 17. Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold they are become new.

John iii. 3. Except a man be born anew, he cannot see the kingdom of God.

2 Peter i. 4. He hath granted unto us His precious and exceeding great promises; that through these ye may become partakers of the divine nature.

1 John v. 11, 12. And the witness is this, that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life.

John iii. 6, vi. 53; *Romans* vi. 4—7, viii. 2; *Ephesians* ii. 10; *James* i. 18.]

10. *What follows from our regeneration or being born again?*

Our new life being begun, we receive power to grow in grace and in the knowledge of Christ, and to live in the exercise of inward and outward holiness.

1 Peter ii. 2. As new-born babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation.

[*John* xv. 16, xvii. 3; *Romans* viii. 29; *2 Corinthians* iii. 18; *Colossians* i. 9, 10; *2 Peter* iii. 18.]

11. *What is sanctification?*

It is the work of grace which purifies the soul from the defilement of sin, and consecrates it to God.

12. *When does sanctification begin?*

When our sins are pardoned, and we are born again, we are at the same time sanctified.

13. *What is entire sanctification?*

Entire sanctification is the state in which the heart is cleansed from all unrighteousness, in which God is loved with all our heart and mind and soul and strength, and our neighbour as ourselves.

1 Thessalonians v. 23. The God of peace Himself sanctify you wholly.

Matthew v. 48. Ye therefore shall be perfect, as your heavenly Father is perfect.

1 *John* iii. 3. And every one that hath this hope set on Him purifieth himself, even as He is pure.

Mark xii. 30, 31. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . . Thou shalt love thy neighbour as thyself.

14. *How are believers kept in this state of salvation ?*

By the power of the Holy Spirit, given through Christ, in answer to fervent prayer.

1 *Peter* i. 5. Who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time.

[*Ephesians* vi. 14—18; *Jude* 20, 21.]

15. *May these various blessings be lost ?*

Yes ; believers may fail to believe and watch, they may cease to be diligent in duty, and thus may lose these blessings for ever.

Hebrews x. 38. But My righteous one shall live by faith : and if he shrink back, My soul hath no pleasure in him.

[*John* xv. 6 ; 1 *Corinthians* ix. 26, 27 ; 2 *Peter* i. 9, iii. 14, 17.]

16. *What benefits do Christ's people receive from Him at death ?*

Their souls immediately pass into the presence of the Lord, while their bodies rest in their graves till the resurrection.

Philippians i. 23. Having the desire to depart and be with Christ.

1 *Thessalonians* iv. 14. Them also that are fallen asleep in Jesus will God bring with Him.

[*John* v. 28, 29 ; 2 *Corinthians* v. 8.]

17. *What benefits will Christ's people receive from Him at the resurrection ?*

Being raised up in glory, they shall be openly accepted in the day of judgment, and made perfectly blessed in the full enjoyment of God to all eternity.

1 *Corinthians* xv. 43. It is sown in dishonour ; it is raised in glory.

Matthew x. 32. Every one therefore who shall confess Me before men, him will I also confess before My Father which is in heaven.

1 *Thessalonians* iv. 17. So shall we ever be with the Lord.

[*Hebrews* ix. 26 ; *Matthew*, xxv. 34.]

CHAPTER VII.

OF THE HOLY SPIRIT.

1. *Who is the Holy Spirit?*

The Holy Spirit is the third Person in the blessed Trinity, one in the Godhead with the Father and the Son.

Matthew xxviii. 19. Baptizing them into the name of the Father and of the Son and of the Holy Ghost.

2. *Is the Person of the Divine Spirit often mentioned in Scripture?*

Yes; from the beginning of the Bible to the end, but especially in the New Testament.

3. *How is He generally spoken of?*

Sometimes as a personal Agent, and sometimes as an influence or gift coming down from God.

Acts ii. 4. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

[*John xvi. 7, 13; Acts xiii. 4, xix. 6; 1 Corinthians xii. 3-11; Galatians iii. 5; Hebrews ii. 4.*]

4. *How is the Holy Spirit an Agent?*

In the works of creation and providence, but more particularly in the work of salvation.

5. *Where do the Scriptures speak of the Holy Spirit in creation and providence?*

Genesis i. 2. The earth was without form, and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Psalms civ. 30. Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the earth.

Job xxxiii. 4. The Spirit of God hath made me.

6. *What was the Spirit's work of inspiration?*

He moved and guided the writers of the Bible, so that they truly recorded the truth of God.

1 *Peter i. 21.* Men spake from God, being moved by the Holy Ghost.

[2 *Samuel xxiii. 2; Acts iv. 25, xxviii. 25; 2 Timothy iii. 16.*]

7. *What was the Spirit's work as to the person of Jesus ?*

He brought into being the human nature of our Lord, so that He was born without sin ; and gave to Him as the Christ (or the Anointed) wisdom and grace without measure for His redeeming work.

Luke i. 35. The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee : wherefore also that which is to be born shall be called holy, the Son of God.

Luke ii. 52. And Jesus advanced in wisdom and stature, and in favour with God and men.

Isaiah lxi. 1. The Spirit of the Lord God is upon Me ; because the Lord hath anointed Me to preach good tidings.

[*Matthew xii. 18 ; Luke iv. 18 ; John i. 33, 34, iii. 34 ; Acts x. 38.*]

8. *What does the Spirit perform for the Church ?*

He calls and qualifies men, from time to time, to preach the word and administer the sacraments ; makes their preaching effectual to the conversion of sinners, and the edification of believers ; and is present as the representative of the Lord Jesus in all the ordinances of public worship.

Acts xx. 28. Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you bishops.

1 Thessalonians i. v. Our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.

John xvi. 7. It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I go, I will send Him unto you.

[*Acts xiii. 2, 4, vi. 10 ; 1 Peter i. 12.*]

9. *What is the Spirit's work in believers ?*

He enlightens their minds to understand the Scriptures ; bears witness with their spirits that they are the children of God ; helps their prayers ; purifies them from inward and outward sin ; and fills their hearts and lives with perfect love and every grace.

10. *Where is the Spirit said to bear this witness ?*

Romans viii. 16. The Spirit Himself beareth witness with our spirit, that we are children of God.

Galatians iv. 6. And because ye are sons, God sent forth

the Spirit of His Son into our hearts, crying, Abba, Father.

- 1 *John* iii. 24. And he that keepeth His commandments abideth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He gave us.

11. *What is declared of His helping us in prayer?*

Romans viii. 26. And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered.

[*Ephesians* vi. 18; *Jude* 20.]

12. *Where is He spoken of as teaching us to understand the Scriptures?*

John xvi. 13, 14. When He, the Spirit of truth, is come, He shall guide you into all the truth. . . . He shall glorify Me; for He shall take of Mine, and shall declare it unto you.

- 1 *Corinthians* ii. 14. The natural man receiveth not the things of the Spirit of God.

- 1 *John* ii. 20. And ye have an anointing from the Holy One, and ye know all things.

13. *Where is He said to sanctify the heart and life?*

Galatians v. 22, 23. The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance.

- 2 *Thessalonians* ii. 13. But we are bound to give thanks to God alway for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth.

14. *How may you obtain the help of the Holy Spirit?*

By prayer in the name of Jesus.

Luke xi. 13. If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him!

John xvi. 23. If ye shall ask anything of the Father, He will give it you in My name.

[*Acts* ii. 38; *Philippians* i. 19.]

CHAPTER VIII. OF THE LAW OF GOD.

§ 1. THE LAW.

1. *What is the law of God?*

The law of God is His declared will respecting what men are to do, and what they are not to do.

2. *Where is the law to be found?*

In the Holy Scriptures of the Old and New Testaments.

3. *What is there said of the excellency of this law?*

That "the law is holy, and the commandment holy, and righteous, and good." (Romans vii. 12.)

[*Psalm* xix. 7, 8; *Romans* xii. 2.]

4. *What are the Ten Commandments?*

Laws first written by the finger of God on two tables of stone, and given to Moses, but now recorded in the twentieth chapter of the book of Exodus.

5. *Why are these called the Moral Law?*

Partly to distinguish them from ordinances concerning Jewish ceremonies; but chiefly because they contain in substance all the moral duties of men.

6. *Repeat the Ten Commandments.*

I. Thou shalt have no other gods before Me.

II. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

IV. Remember the Sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.

V. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.

7. *How did our Lord sum up the whole law?*

In two great commandments of love to God and to man.

8. *In what form did our Lord give us this summary?*

In answer to the question of a Scribe He singled out two commandments given to Israel and united them, saying, "On these two commandments hangeth the whole law, and the prophets," and, "There is none other commandment greater than these." (Matthew xxii. 40; Mark xii. 31.)

9. *Which were the ancient commandments thus quoted.*

Deuteronomy vi. 4, 5. Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

Leviticus xix. 18. Thou shalt love thy neighbour as thyself; I am the Lord.

10. *What then do you learn by all these commandments?*

Two things: my duty towards God, and my duty towards my neighbour.

11. *What is your duty towards God?*

My duty towards God is to believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength; to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him, to honour His holy name, His Sabbath, and His Word, and to serve Him truly all the days of my life.

12. *What is your duty towards your neighbour?*

My duty towards my neighbour is to love him as myself, and to do to all men as I would they should do unto me: to love, honour, and succour my father and mother: to honour and obey the King, and all that are put in authority under him: to submit myself to all my governors, teachers, spiritual pastors and masters: to order myself lowly and reverently to all my betters: to hurt nobody by word or deed: to be true and just in all my dealings: to bear no malice nor hatred in my heart: to keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering: to keep my body in temperance, soberness, and chastity: not to covet nor desire other men's goods; but to learn and labour truly to get my own living, and to do my duty in that state of life unto which it shall please God to call me.

13. *What new commandment did our Lord give to His disciples?*

That they should love one another, as He had loved them.

John xiii. 34. A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

[*John xv. 12, 13; 1 John ii. 7, 8.*]

14. *What does this new commandment mean?*

That we should show special love to all the disciples of Christ, by whatever name they are called.

Ephesians vi. 24. Grace be with all them that love our Lord Jesus Christ in uncorruptness.

1 *John iv. 11.* Beloved, if God so loved us, we also ought to love one another.

1 *John iii. 16.* We ought to lay down our lives for the brethren.

[*Romans xii. 10; Galatians vi. 10; Hebrews xiii. 1; 2 Peter i. 7.*]

15. *What more has our Lord taught us concerning the moral law?*

In the Sermon on the Mount, He plainly declares that it must be observed to the end of time.

Matthew v. 17, 18. Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.

[*Romans viii. 4, xiii. 10; Galatians v. 14.*]

16. *How does He explain the Ten Commandments?*

By teaching us that they forbid sin, not only in outward actions, but also in the thoughts and purposes of the mind.

Matthew v. 21, 22. It was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.

17. *Who is our neighbour, whom we are commanded to love as we love ourselves?*

Our Lord has taught us by the parable of the good Samaritan that every man, of every nation, is our neighbour; and that if any be in distress we are bound to help and relieve them.

18. *How shall we show that we love our neighbour as ourselves?*

By doing to others what we would wish them to do to us,

Matthew vii. 12. All things whatsoever ye would that men should do unto you, even so do ye also unto them : for this is the law and the prophets.

Luke vi. 31. And as ye would that men should do to you, do ye also to them likewise.

19. *How does He teach us to act towards our enemies ?*

That we should return good for evil.

Luke vi. 27, 28. I say unto you which hear, Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you.

[*Romans xii. 19, 20 ; 1 Peter iii. 9.*]

20. *And how towards those who have injured us ?*

He commands us to forgive them, if they repent.

Matthew vi. xv. If ye forgive not men their trespasses, neither will your Father forgive your trespasses,

[*Luke xvii. 8, 4.*]

21. *What does St. Paul teach us about love to our neighbour ?*

That love is the substance of our duty to men.

Romans xiii. 8. He that loveth his neighbour hath fulfilled the law.

Romans xiii. 10. Love worketh no ill to his neighbour : love therefore is the fulfilment of the law.

22. *What more does the New Testament teach us about our tempers and dispositions ?*

To be meek and lowly, patient under sufferings, and kind to all men.

Matthew xi. 29. Learn of Me ; for I am meek and lowly in heart.

Galatians vi. 10. As we have opportunity, let us work that which is good toward all men.

James i. 4. And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing.

[*Romans xii. 12—18 ; Ephesians iv. 32 ; 2 Peter i. 5—8.*]

23. *Does the gospel give rules for outward conduct ?*

Yes ; it gives us precepts for a godly life in all states and conditions.

[*1 Timothy vi. 3 ; 2 Timothy iii. 16 ; Titus ii. 1—12.*]

24. *What precepts are there for husbands and wives ?*

Ephesians v. 25. Husbands, love your wives, even as Christ also loved the Church, and gave Himself up for it.

Ephesians v. 22. Wives, be in subjection unto your own husbands, as unto the Lord.

Titus ii. 4, 5. That they may train the young women to love their husbands, to love their children, to be soberminded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed.

25. *What precepts for parents and children?*

Ephesians vi. 4. Fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

Ephesians vi. 1. Children, obey your parents in the Lord: for this is right.

26. *What precepts for masters and servants?*

1 *Peter* ii. 18. Servants, be in subjection to your masters with all fear; not only to the good and gentle, but also to the froward.

Colossians iv. 1. Masters, render unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

Titus ii. 9, 10. Exhort servants to be in subjection to their own masters, and to be well-pleasing to them in all things; not gainsaying; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

27. *What does it teach about obedience to magistrates and governors?*

Romans xiii. 1. Let every soul be in subjection to the higher powers; for there is no power but of God; and the powers that be are ordained of God.

1 *Peter* ii. 17. Honour all men. Love the brotherhood. Fear God. Honour the king.

28. *How are we taught to behave to ministers of the gospel?*

Hebrews xiii. 17. Obey them that have the rule over you, and submit to them; for they watch in behalf of your souls, as they that shall give account.

[1 *Thessalonians* v. 12, 13.]

§ 2. THE LAW AND THE GOSPEL.

1. *What end does the law of God serve?*

The law of God serves, in the first place, as the rule of our conduct; and in the second, to convince us of sin.

Psalms xix. 11, 12. Moreover by them is Thy servant warned: and in keeping of them there is great reward. Who can understand his errors?

Romans iii. 19, 20. Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God: because by the works of the law shall no flesh be justified in His sight: for through the law cometh the knowledge of sin,

[*Matthew* v. 17, 18; *Romans* vii. 7; 1 *Timothy* i. 8.]

2. *Are all transgressions of the law equally great?*

Not equally great; for some sins in themselves, and by reason of the way in which they are committed, are worse in the sight of God than others.

John xix. 11. He that delivered Me unto thee hath greater sin.

[*Luke* vii. 41—47.]

3. *What are we taught on this subject?*

That the law requires complete obedience; so that he who breaks one commandment falls into condemnation.

James ii. 10. Whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all.

4. *What does every sin deserve?*

Every wilful sin deserves God's wrath and curse, both in this life and in that which is to come.

Galatians iii. 10. Cursed is every one which continueth not in all things that are written in the book of the law, to do them.

Romans vi. 23. The wages of sin is death.

5. *Does the law of God promise the pardon of sin to those who have transgressed it?*

No; pardon is promised only in the Gospel, and through faith in our Lord Jesus Christ.

6. *Then what is the state of men who do not repent of their sins, and obtain pardon?*

All those who do not repent of their sins, and believe in Christ as He is offered to us in the gospel, must remain for ever under the just sentence and condemnation of God's holy law.

Ephesians ii. 3. Among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.

Hebrews ii. 3. How shall we escape, if we neglect so great salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard.

Hebrews x. 26. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins.

7. *But might you not obtain forgiveness by repenting, and keeping the law of God in future?*

I am not able to repent and obey without the grace of Christ; and if I could repent and keep the law for the future, that would not answer for my past sins.

Romans viii. 8. They that are in the flesh cannot please God.

Psalms cxxx. 3, 4. If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee.

8. *What, then, is your hope for the pardon of past sins?*

That, trusting in the merits of Christ, as a helpless, guilty, and undone sinner, I shall obtain the remission of all my past offences.

Acts xiii. 38, 39. Be it known unto you therefore, brethren, that through this Man is proclaimed unto you remission of sins: and by Him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses.

Luke vii. 42. When they had not wherewith to pay, he forgave them both.

9. *And what is your hope for future obedience?*

That, being regenerated by the Holy Spirit, I shall be enabled, by His help, thenceforward to please God and keep His commandments.

Romans viii. 4. That the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

John iii. 9. Whosoever is begotten of God doeth no sin.

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CHAPTER IX. OF THE CHURCH AND THE MEANS OF GRACE.

§ 1. THE CHURCH ; OR, CHRISTIAN SOCIETY.

1. *What is the Church of Christ ?*

The society of those whose bond of union is faith in Christ as our Divine Redeemer and our Lord, and who worship God in His name.

2. *What is the difference between the visible and the invisible Church ?*

By the visible Church is meant the whole number of those who belong to Christian societies ; the invisible Church is the company of all true believers in every age.

3. *Is the Church one ?*

The invisible Church is one in Christ ; but visible Churches may have and have many forms.

4. *Is the Church holy ?*

It is called to be holy, and the invisible Church is holy ; but there may be many unworthy members in the visible Church.

[*Matthew* xiii. 30, 47—50 ; 1 *John* ii. 19.]

5. *Is it the Lord's will that all should belong to a visible Church of Christ ?*

Throughout the New Testament this appears to be His will.

Acts ii. 46, 47. And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to them day by day those that were being saved.

[*Matthew* xvi. 18, xviii. 17, 20 ; *Acts* xiv. 23 ; 2 *Corinthians* viii. 5 ; *Hebrews* x. 25.]

6. *What are the chief marks by which Christian Churches are known in the world ?*

Assembling to worship in the name of Jesus, and observing the sacraments appointed by Him.

[*John* xxi. 19 ; 1 *Corinthians* i. 2, vi. 26.]

7. *How is the spiritual life of a Christian Church best maintained?*

One chief means of maintaining it is close spiritual fellowship in private assemblies of the Church.

8. *What was the practice of the first Christians?*

Spiritual fellowship was one of the special marks of the primitive Church, from its beginning at Jerusalem.

[Acts ii. 42; Colossians iii. 16; 1 Thessalonians v. 14; Hebrews x. 25.]

9. *What peculiar provision is made for spiritual fellowship among the Methodists?*

They meet together in small companies for fellowship and mutual edification.

10. *Why do the Methodist societies use the term Con-nexion?*

Because many separate societies are connected or united into one.

§ 2. THE SACRAMENTS.

1. *How many sacraments has Christ ordained in His Church?*

Two only: Baptism and the Supper of the Lord.

2. *Were these sacraments to abide always?*

Yes; until the Lord's coming at the end of the world.

3. *What do you mean by the word sacrament?*

I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof.

4. *What is the relation of these sacraments to the new covenant?*

They are signs and seals of the covenant of grace established in Christ: which is a covenant with promise on the part of God, and with conditions on the part of man.

BAPTISM.

5. *What is the outward or visible sign or form in baptism?*

Baptizing with water "into the name of the Father and of the Son and of the Holy Ghost." (Matthew xxviii. 19.)

6. *What is the inward and spiritual grace signified?*

Our being cleansed from the guilt and defilement of sin, and receiving a new life from and in Christ Jesus.

Acts xxii. 16. Arise, and be baptized, and wash away thy sins, calling on His name.

Colossians ii. 12. Wherein ye were also raised with Him, through faith in the working of God.

7. *What are the actual privileges of baptized adults?*

They are made members of the visible Church of Christ; and their right, as penitent believers, to the blessings of the Christian covenant, is sealed to them.

8. *Are baptized infants partakers of these privileges?*

They have the outward advantages of the Christian Church, and all the spiritual blessings of the covenant are assured to them for the future when they shall comply with the terms of the gospel.

9. *What are the privilege and duty of parents who dedicate their children to God in baptism?*

Their privilege is to claim the fulfilment of the promise of the Spirit to their children, and their duty is, in dependence on this promise, to "nurture them in the chastening and admonition of the Lord." (Ephesians vi. 4.)

Mark x. 14. Suffer the little children to come unto Me; forbid them not: for of such is the kingdom of God.

Acts ii. 39. For to you is the promise, and to your children.

10. *What is the teaching of the New Testament concerning children as members of the Church?*

It is implied that their baptism places them in the same relation to the New Covenant in which infants were placed to the Old by the rite of circum-

cision. Hence they are spoken of, addressed, and exhorted, as heirs of gospel privilege

[*Matthew* xix. 14; *Mark* x. 14; *Isaiah* xl. 11; *Acts* ii. 39; *Genesis* xvii. 7, 10; 1 *Corinthians* i. 16, vii. 14; *Ephesians* vi. 1, 4; *Colossians* iii. 20.]

11. *To what are you bound by your baptism?*

My baptism into the name of the Father and of the Son and of the Holy Ghost, obliges me first to renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; secondly, to believe all the articles of the Christian faith; and, thirdly, to keep God's holy will and commandments, and walk in the same all the days of my life.

THE LORD'S SUPPER.

12. *Why was the sacrament of the Lord's Supper ordained?*

For the continual remembrance of the death of Christ, and of the benefits which we receive thereby.

13. *What is the outward part or sign in the Lord's Supper?*

Bread and wine, which the Lord hath commanded to be received.

1 *Corinthians* xi. 23, 25. The Lord Jesus in the night in which He was betrayed took bread. . . . In like manner also the cup, after supper, saying, . . . This do, as oft as ye drink it, in remembrance of Me.

14. *What is the thing signified by this outward sign?*

The body and blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper to the strengthening and refreshing of their souls.

1 *Corinthians* x. 16. The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?

John vi. 54, 55. He that eateth My flesh, and drinketh My blood hath eternal life. . . . For My flesh is meat indeed, and My blood is drink indeed.

15. *In what passages of the New Testament do we read of the institution of the Lord's Supper?*

In the first three Gospels the actual institution is recorded. In the sixth chapter of St. John's Gospel the Lord teaches us the blessings of that abiding union with His life of which the Supper is from time to time the sign and pledge. In the Acts of the Apostles we see how the ordinance was observed, as also in the First Epistle to the Corinthians.

[*Matthew* xxvi. 26—28; *Mark* xiv. 22—24; *Luke* xxii. 17—20; *John* vi. 33—35, 47—58; *Acts* ii. 42, 46, xx. 7; *1 Corinthians* x. 16, 17, 21, xi. 23—34.

16. *How are we taught by these passages to partake of the Lord's Supper?*

Frequently, regularly, and with earnest preparation.

17. *Why ought we to partake of the Lord's Supper regularly and frequently?*

In token of obedience to our Master and Lord.

Matthew xxvi. 27. Drink ye all of it.

1 Corinthians xi. 23. For I received of the Lord that which also I delivered unto you.

18. *What is the benefit of this communion?*

We thereby renew our covenant with God in Christ, offering ourselves to Him in return for that precious sacrifice for us which we then thankfully commemorate.

Luke xxii. 19, 20. And He took bread, and when He had given thanks, He brake it, and gave to them, saying, This is My body which is given for you: this do in remembrance of Me. And the cup in like manner after supper, saying, This cup is the new covenant in My blood, even that which is poured out for you.

1 Corinthians xi. 25. In like manner also the cup, after supper, saying, This cup is the new covenant in My blood: this do, as oft as ye drink it, in remembrance of Me.

19. *What further end is answered thereby?*

We renew our covenant of union with our fellow Christians as well as with God.

1 Corinthians x. 17. We, who are many, are one bread, one body: for we all partake of the one bread.

20. *Have we any other object in view?*

We declare before the world our faith in the death of Christ as the only atonement for sin.

1 Corinthians xi. 26. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come.

21. *What is due preparation for receiving the Lord's Supper?*

To examine ourselves whether we repent truly of our former sins, steadfastly purposing to lead a new life; and whether we have a lively faith in God's mercy through Christ, with a thankful remembrance of His death, and are in charity with all men.

1 Corinthians xi. 28. Let a man prove himself, and so let him eat of the bread, and drink of the cup.

§ 3. THE WORD OF GOD.

1. *In what is the Word of God contained?*

In the Scriptures of the Old and New Testaments.

2. *In what sense are the Scriptures the Word of God?*

Because through them He declares to all men His will.

3. *What do you mean by His will?*

What we must believe, what we should do, and what we may expect from Him.

4. *To what keeping has God committed His Word?*

To the keeping of His Church, for public and private use.

5. *What is the private use?*

To be our daily and constant teacher and companion.

Psaln cxix. 97. O how I love Thy law! It is my meditation all the day.

6. *How may we best use the Word of God for private benefit?*

By using all the helps that may enable us to understand it, with prayer that the Holy Spirit may show us its meaning, and apply it to our hearts.

John v. 39. Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me.

John vii. 17. If any man willet to do His will, he shall know of the teaching, whether it be of God.

Acts xvii. 11. Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so.

[2 *Timothy* iii. 15—17.]

7. *What is the public use of God's Word?*

For teaching and preaching in public.

8 *With what disposition of mind ought we to read or hear God's holy Word?*

With a meek and teachable disposition, with faith, and an intention to practise it by God's grace.

Romans x. 17. Belief cometh of hearing, and hearing by the word of Christ.

James i. 21. Receive with meekness the implanted word, which is able to save your souls.

[*Hebrews* iv. 2.]

9. *What is our further duty after hearing or reading it?*

To meditate upon what we have heard, and seek God's help that we may put it in practice.

John xiii. 17. If ye know these things, blessed are ye if ye do them.

§ 4. WORSHIP AND PRAYER.

1. *What is worship?*

The service of adoration, praise, thanksgiving, and prayer, which intelligent creatures owe to God.

2. *What do you mean by adoration and praise?*

The reverent acknowledgment of the Divine majesty and perfections and works.

3. *What is prayer?*

Prayer is an offering up of our desires to God, in the name of Christ, for things agreeable to His will.

Psalms lxi. 8. Trust in Him at all times; ye people, pour out your heart before Him: God is a refuge for us.

Daniel ix. 18, 19. We do not present our supplications before Thee for our righteousnesses, but for Thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O my God.

John xvi. 23. If ye shall ask anything of the Father, He will give it you in My name.

[*John xiv. [13] ; 1 John v. 14 ; Luke xxi. 42.]*

4. *What must always accompany prayer ?*

Confession of our sins, and thankful acknowledgment of God's mercies.

5. *What is confession ?*

Penitently acknowledging to God our sinfulness, and our special sins so far as we remember them.

Psalm xxxii. 5. I acknowledge my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord ; and thou forgavest the iniquity of my sin.

Daniel ix. 4. And I prayed unto the Lord my God, and made my confession.

1 John i. 9. If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.

6. *Where are prayer and thanksgiving joined together ?*

Philippians iv. 6. In nothing be anxious ; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

[*1 Thessalonians v. 17, 18.*]

7. *Where should we offer our prayers and thanksgivings ?*

We are required to offer up our prayers and thanksgivings publicly, in the assembly of God's people ; and privately, in our chambers.

Psalm c. 4. Enter into His gates with thanksgiving, and into His courts with praise : be thankful unto Him, and bless His name.

Hebrews x. 25. Not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another.

Matthew vi. 6. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee.

8. *Is family worship also acceptable to God ?*

Yes ; for household religion is commanded throughout the Bible.

Genesis xviii. 19. I know him, that he will command his children and his household after him, and they shall keep the way of the Lord.

1 Samuel vi. 20. Then David returned to bless his household.

9. *Are we told how often to pray in private?*

No; but the examples of Scripture teach us that private prayer should be frequent and regular.

[*Psalm* lv. 17; *Daniel* vi. 10; *Acts* x. 9, 30.]

10. *What is the meet posture in acts of worship?*

Kneeling or standing.

Ephesians iii. 14. I bow my knees unto the Father.

Mark xi. 25. Whosoever ye stand praying, forgive.

[*Nehemiah* ix. 5; *Psalm* xcv. 6; *Luke* xviii. 13, xxii. 41; *Acts* xx. 36, xxi. 5.]

§ 5. THE LORD'S PRAYER.

1. *What rule has God given to direct us in prayer?*

The whole Word of God is of use to direct us in prayer; but our special model is that form which Christ taught His disciples, commonly called the Lord's Prayer.

2. *Repeat that prayer as we generally use it.*

Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

3. *What do the first words, or the invocation, teach us?*

The invocation, "Our Father which art in heaven," teaches us to draw near to God with holy confidence, because He is a Father; and with holy reverence, because He is our Father in heaven.

Romans viii. 15. Ye received not the spirit of bondage again unto fear; but ye received the Spirit of adoption, whereby we cry, Abba, Father.

Luke xi. 13. If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?

Ephesians vi. 18. With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints.

4. *What do we pray for in the first petition?*

In the words "Hallowed be Thy name," we pray that God would enable us to reverence Him in every manifestation of Himself, in all things to seek His glory, and to do all we can that others may honour Him.

Psalm lxxvii. 3. Let the people praise Thee, O God; let all the people praise Thee.

Romans xi. 36. Of Him, and through Him, and unto Him, are all things. To Him be the glory for ever. Amen.

[*Leviticus xxii. 32, 33*; *Psalm cvi. 47, cxi. 9*; *Romans xv. 6*; *1 Corinthians x. 31*; *1 Peter iv. 12*; *1 Timothy vi. 1*; *Revelation xv. 4*.]

5. *What do we pray for in the second petition?*

In the words "Thy kingdom come," we pray that Satan's kingdom may be destroyed, that the kingdom of grace may be advanced, and that the kingdom of glory may be hastened.

Psalm lxxviii. 1. Let God arise, let His enemies be scattered: let them also that hate Him flee before Him.

2 *Thessalonians iii. 1.* Brethren, pray for us, that the word of the Lord may run and be glorified, even as also it is with you.

2 *Peter iii. 12.* Looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.

Revelation xxii. 20. He which testifieth these things saith, Yea: I come quickly. Amen, come, Lord Jesus.

6. *What do we pray for in the third petition?*

In the words "Thy will be done in earth, as it is in heaven," we pray that every will contrary to God's will may be subdued, and that we may ourselves be made willing to obey His will in all things, as the angels do in heaven.

Psalm cxix. 34—36. Give me understanding, and I shall keep Thy law; yea, I shall observe it with my whole heart. Make me to go in the path of Thy commandments; for therein do I delight. Incline my heart unto Thy testimonies.

Luke xxii. 42. Nevertheless not My will, but Thine, be done.

Acts xxi. 14. When he would not be persuaded, we ceased, saying, The will of the Lord be done!

Psalm ciii. 20. Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word.

Hebrews xiii. 20, 21. Now the God of peace . . . make you perfect in every good thing to do His will.

7. *What do we pray for in the fourth petition?*

In the words "Give us this day our daily bread," we pray that "for the coming day" we may receive what is necessary for the sustenance both of the body and of the soul.

Proverbs xxx. 8. Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me.

Matthew iv. 4. But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Matthews vi. 31—34. Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom, and His righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

John vi. 34. They said therefore unto Him, Lord, evermore give us this bread.

8. *What do we pray for in the fifth petition?*

The words "And forgive us our trespasses, as we forgive them that trespass against us," teach us to pray that God, for Christ's sake, would pardon all our sins; we on our part being ready to forgive and freely forgiving all who have offended us.

Psalms li. 1. Have mercy upon me, O God, according to Thy loving-kindness: according unto the multitude of Thy tender mercies blot out my transgressions.

Matthew vi. 14. If ye forgive men their trespasses, your heavenly Father will also forgive you.

Ephesians i. 7. In whom we have our redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace.

Ephesians iv. 32. And be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you.

9. *What do we pray for in the sixth petition?*

"And lead us not into temptation; but deliver us from evil," is a prayer that God will keep us from all that might specially tempt us to sin, and that He will deliver us when we are tempted.

Matthew xxvi. 41. Watch and pray, that ye enter not into temptation.

Psalm xix. 13. Keep back Thy servant also from presumptuous sins; let them not have dominion over me.

2 *Peter* ii. 9. The Lord knoweth how to deliver the godly out of temptation.

Psalm li. 10, 12. Create in me a clean heart, O God; and renew a right spirit within me. . . . Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit.

[*John* xvii. 11, 15; 1 *Corinthians* x. 12, 13; 2 *Timothy* iv. 18.]

10. *What is the conclusion of the Lord's Prayer commonly called?*

The words "For Thine is the kingdom, and the power, and the glory, for ever and ever: Amen," are commonly called the doxology. They are supposed to have been added since our Lord taught this prayer to His disciples, and are taken from the Old Testament.

1 *Chronicles* xxix. 11. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head over all.

11. *What does this doxology teach?*

It teaches us to praise and magnify God alone. And then, in testimony of our hope and assurance that we shall be heard, we say, Amen.

1 *Chronicles* xxix. 13. Now therefore, our God, we thank Thee, and praise Thy glorious name.

Psalm xxii. 28. For the kingdom is the Lord's; and He is the governor among the nations.

1 *Timothy* i. 17. Now unto the King eternal, incorruptible, invisible, the only God, be honour and glory for ever and ever. Amen.

Nehemiah viii. 6. And all the people answered, Amen.

[*Psalm* cvi. 48; *Revelation* iv. 11; *Jude* 25.]

12. *Is this prayer to be offered in Christ's name?*

Yes; all our prayers must be offered "through Jesus Christ our Lord," the only Mediator, whether these very words be used or not.

[*John* xiv. 13, 14, xvi. 23, 24; *Ephesians* ii. 18, v. 20; *Philippians* ii. 10.]

CHAPTER X.

OF DEATH AND JUDGMENT

1. *What is death?*

The separation of the soul from the body.

2. *Will all men die?*

All except those who shall be alive at Christ's second coming to judge the world.

[1 Corinthians xv. 51; 1 Thessalonians iv. 15; Hebrews ix. 27.]

3. *Is it not a fearful thing to die?*

It is a fearful thing to all but true Christians.

[Hebrews ii. 14, 15.]

4. *Why is it not a fearful thing to them to die?*

Because sin, which is the sting of death, is taken away from them; and they know that at death they will depart to be with Christ, which is far better.

1 Corinthians xv. 55, 57. O death, where is thy victory? O death, where is thy sting? . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ.

2 Corinthians v. 1. For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens.

[Philippians i. 23; 2 Corinthians v. 8.]

5. *When will Christ appear to judge the world?*

We do not know what is the time appointed of the Father; but we know that the Gospel must first be preached to all nations.

[Acts i. 7; Matthew v. 18, xxiv. 14, 36; Acts xvii. 31.]

6. *In what manner shall Christ come to judgment?*

The manner of Christ's coming to judge the world shall be sudden, and with great glory.

1 Thessalonians v. 2. The day of the Lord so cometh as a thief in the night.

Revelation i. 7. Behold, He cometh with the clouds; and every eye shall see Him, and they which pierced Him; and all the tribes of the earth shall mourn over Him.

1 Thessalonians iv. 16. For the Lord Himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God.

7. *Will all men be brought before Him to be judged?*

All men, whether living or dead, "must be made manifest before the judgment-seat of Christ."
(*2 Corinthians v. 10.*)

Acts xxiv. 15. There shall be a resurrection both of the just and unjust.

Revelation xx. 12. I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works.

[*Romans xiv. 10, 12*; *1 Timothy iv. 1*; *1 Peter iv. 5.*]

8. *How will Christ the Judge then deal with them?*

He will separate all into two classes, placing the righteous on His right hand, and the wicked on His left.

Matthew xxv. 32, 33. He shall separate them one from another, as the shepherd separateth the sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left.

9. *Will all the actions of men be brought into judgment?*

"God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (*Ecclesiastes xii. 14.*)

[*Matthew xii. 36*; *2 Corinthians v. 10.*]

10. *What sentence will Christ pronounce on the wicked?*

His sentence on them will be: Depart from Me, ye cursed, into the eternal fire which is prepared for the devil and his angels." (*Matthew xxv. 41.*)

11. *And what will He pronounce on the righteous?*

To them He will say: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." (*Matthew xxv. 34.*)

12. *What shall then take place?*

The present heavens shall pass away, and the present earth shall be destroyed by fire; after which there will be new heavens and a new earth.

Revelation xx. 11. I saw a great white throne, and Him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them.

2 *Peter* iii. 10. The heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up.

2 *Peter* iii. 13. But, according to His promise, we look for new heavens and a new earth, wherein dwelleth righteousness.

Revelation xxi. 4. And He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.

13. *How will the sentence of the Judge be executed?*

The wicked shall go into everlasting punishment, but the righteous into everlasting life.

Matthew xxv. 46. And these shall go away into eternal punishment: but the righteous into eternal life.

Mark ix. 43, 44. And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire.

Consider what has been just said; think upon all these serious things; and, as you are exhorted by the holy Apostle Peter, "give diligence that ye may be found in peace, without spot and blameless in His sight:" for "seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness!" (2 *Peter* iii. 14, 11.)

APPENDIX TO NO. II.

A

SHORT CATECHISM OF SCRIPTURE HISTORY.

APPENDIX TO No. II.

A SHORT CATECHISM OF SCRIPTURE HISTORY.

CHAPTER I.—THE OLD TESTAMENT.

§ 1. ANTÉDILUVIAN, OR BEFORE THE FLOOD.

1. *What is the first thing recorded in the Bible?*

That God created all things by His word.

2. *How is the creation further described?*

As the gradual bringing of all things into their present order.

3. *What was the last act of the creation?*

The formation of Adam and Eve, the first parents of mankind.

4. *How was the end of creation celebrated?*

The creation itself is described as occupying six days; and the end of it was celebrated as the Sabbath, or day of God's rest.

5. *In what state did God make Adam and Eve?*

In His own likeness, in a holy and happy state.

6. *Did they continue in this state?*

They sinned against God by eating of the fruit of a certain tree, which God had forbidden them to eat on pain of death.

7. *How came they to eat of this fruit?*

They were tempted by the evil spirit that entered into the serpent, who persuaded Eve to eat of it, and she persuaded Adam.

8. *What evil followed from hence?*

Sin and death were brought into this world by Adam's disobedience, and passed unto all his children.

9. *Why was not the race of man destroyed ?*

Because God had provided a Saviour for it.

10. *Did the Lord give any promise of this Saviour to fallen man ?*

Yes ; He said to the tempter : " I will put enmity between thee and the woman, and between thy seed and her Seed ; It shall bruise thy head, and thou shall bruise His heel." (Genesis iii. 15.)

11. *What does that mean ?*

That One who should descend from the woman would bring to nought Satan's power.

12. *Were Adam's children all sinners.*

They were all born in sin ; but some learned to know and worship the Lord.

13. *Did the worship of God abide in their families ?*

No ; for in the following age all mankind grew so wicked, that God drowned the inhabitants of the earth by a flood.

14. *Who were saved when the flood came ?*

Noah, a righteous man, was preserved, with all his family.

15. *How was Noah saved ?*

In an ark, or great vessel of wood, which God taught him to build.

§ 2. THE PATRIARCHAL AGE.

1. *Who were the sons of Noah ?*

Shem, Ham, and Japheth ; by whom the earth was peopled after the flood.

2. *Who was the greatest person in the family of Shem ?*

Abraham, who was called the father of believers.

3. *Why was he called the father of believers ?*

Because his strong faith was a pattern to all ages.

4. *In what was his faith so strong ?*

He believed certain promises of God which seemed against nature, and too hard to be believed.

5. *What were those promises ?*

The promises of God made to Abraham were : 1. That he should have a son, though he was a hundred years old ; 2. That his children should possess the land of Canaan, wherein he had not a foot of ground ; and 3. That all nations should be blessed by his offspring : that is, in Jesus Christ.

6. *What honour was put upon Abraham because of his faith and obedience ?*

He was called the Friend of God.

7. *Which was the first recorded act of Abraham's obedience ?*

He left his own country at God's command, not knowing whither he was to go.

8. *Can you mention another and still greater act ?*

He was ready to offer up in sacrifice his beloved son Isaac at the command of God.

9. *Was Isaac a good man ?*

Yes ; he feared the God of his father Abraham.

10. *Who were Isaac's two sons ?*

Esau and Jacob.

11. *What is remarkable concerning Esau ?*

Esau despised the privilege of being the first-born, and sold it to Jacob, the younger son, for a mess of pottage.

12. *What is written concerning Jacob ?*

He obtained his brother's birthright by craft, and afterwards his father's blessing by deceit.

13. *Why was his name changed to Israel ?*

The word Israel signifies that he prevailed with God : that is, in obtaining His blessing by prayer.

14. *When did this take place ?*

In that wonderful night when he wrestled with the angel, and God "blessed him there ; and Jacob called the name of the place Peniel," that is, "the Face of God."

15. *How many sons had Jacob, or Israel ?*

Twelve : namely, Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin. These were the twelve Patriarchs, or fathers of the twelve tribes of Israel.

16. *Who was the most famous of Israel's sons.*

Joseph, whom his brethren sold into Egypt, where he afterwards became ruler under Pharaoh the king.

17. *How did he treat those who thus treated him ?*

He did not revenge himself, but sent for them and their families, together with his father, in the time of famine, and fed them all in the land of Egypt.

18. *Did the families of Israel long dwell in Egypt ?*

They dwelt there until another Pharaoh, king of Egypt, made them slaves and destroyed their male children ; and then God delivered them by the hand of Moses.

§ 3. THE MOSAIC AGE.

THE DELIVERANCE FROM EGYPT.

1. *Who was Moses ?*

One of the children of Israel, who was saved from drowning by Pharaoh's daughter, when he was a child.

2. *How did God appoint him to deliver Israel ?*

God appeared to him in a burning bush in the wilderness of Sinai, as he was keeping sheep, and sent him to Pharaoh to bid him let Israel go.

3. *What name did God then choose for Himself ?*

Jehovah ; this being the name by which He would be known as the "God of Abraham, the God of Isaac, and the God of Israel."

4. *How did Moses prove that the Lord had sent him?*

He wrought many signs and wonders, in the sight of Pharaoh.

5. *How did Moses at last deliver the people?*

When Pharaoh refused to let the people go, the Lord gave Moses power to smite Egypt with many plagues.

6. *What was the last of these plagues?*

An angel destroyed all the first-born of the land of Egypt in one night; but he passed over and did not hurt any of the families of Israel.

7. *How was this kept in remembrance in following ages?*

That the children of Israel might keep in remembrance this passing over, God appointed the yearly sacrifice of a lamb in every family. This was called the Feast of the Passover.

8. *What followed when Pharaoh let Israel go out of Egypt?*

When Israel had arrived at the Red Sea, Moses with his rod divided the waters asunder, and the people went through upon dry ground.

9. *What became of the Egyptians that followed them?*

Moses stretched forth his hand over the sea, and the waters returned upon the Egyptians, and they were all drowned.

THE WILDERNESS.

10. *Whither did the children of Israel go then?*

They went through the wilderness, wheresoever God guided them by a pillar of cloud in the day-time and a pillar of fire in the night.

11. *How long was it before they came to the land of Canaan which God had promised?*

They wandered forty years in the wilderness, because of their sins.

12. *What special food had they during that time?*

God fed them with manna, or bread that came down every night from heaven.

13. *What did they drink in the wilderness?*

Moses smote the rock with his rod, and waters gushed out; and of these waters they drank.

14. *Are that manna and that rock mentioned in the New Testament?*

Our Lord says that He was the true Bread from heaven; and St. Paul declares that the Rock was Christ.

15. *What does this mean?*

That the manna and the rock were figures of Christ who should come.

16. *What does the New Testament teach us about the Israelites' disobedience in the wilderness?*

That, because of unbelief, few who left Egypt entered into Canaan, and that this is a warning example to the church of God for ever.

GENERAL LAWS GIVEN THROUGH MOSES.

1. *What were the laws which God gave the Israelites when He chose them for His own people?*

He gave them some laws to guide them as men, some special rules about their government as a nation, and others relating to their religion as a Church.

2. *What were the general laws which related to their conduct as men?*

Those which are commonly called moral, and which belong to all mankind: these are chiefly contained in the Ten Commandments.

3. *In what manner was this moral law given them?*

The moral law was spoken to the children of Israel from Mount Sinai by God Himself, in the midst of thunder and lightning; and it was then written on two tables of stone.

4. *What were their peculiar laws, considered as a nation?*

Such as related to life and limb, wife and servant, house and land, peace and war.

5. *Why did God Himself give them such particular rules about these common things?*

To distinguish them from other nations as His own people, and to show that He was their King as well as their God.

LAWS CONCERNING RELIGION.

6. *What were the laws relating to their religion?*

Rules about the worship of Jehovah, about their priests and sacrifices, about sprinkling of blood and washing with water, and about holy times and holy places.

7. *What was the chief design of these ceremonies?*

To teach them that they were sinners, and how to approach a holy God; to keep them from the idolatry and evil customs of other nations; and to represent in figure the blessings of Christ and the Gospel.

8. *In what place was this worship offered to Jehovah?*

In a movable tabernacle during their wanderings, and long afterwards in the temple at Jerusalem.

9. *Who were the appointed ministers of this service?*

The tribe of Levi, the sacred tribe; and especially the priests taken from the family of Aaron in that tribe.

10. *What was the difference between the priests and the Levites?*

The priests attended at the altar, and presented the sacrifices on it to God; the Levites took care of the vessels of the sanctuary, bore the ark, ordered the psalmody, and assisted the priests in nearly all their duties.

11. *What were the offerings presented by the people?*

Gifts brought freely as thank-offerings; tithes and

first-fruits which God required, and specially sacrifices laid upon the altar.

[These were sometimes called CORBAN, or things "given" to God.]

12. *What were the chief sacrifices laid on the altar ?*

Animal victims, or offerings for sin, some of which were wholly consumed by fire, and were called burnt-offerings.

13. *Were there more altars than one ?*

There was only one altar on which atoning sacrifices for sin were laid, but there was in the Holy Place an altar for incense.

14. *Were these offerings public or private ?*

They were both : individuals brought their sin-offerings, burnt-offerings, and thank-offerings ; public sacrifices were offered every morning and evening, and also on the great festivals.

15. *What were the festivals ?*

Times when the people rejoiced before Jehovah, and offered Him special worship : such as the weekly festival of the sabbath, the monthly festival on the day of the new moon, the feast of trumpets on the first day of the seventh month, and the three great feasts.

16. *Which were the three great feasts ?*

1. The Passover, in the spring, lasting seven days, and commemorating the deliverance from Egypt.
2. The Feast of Weeks, or Pentecost, fifty days after the Passover, celebrating the harvest.
3. The Feast of Tabernacles, in the seventh month, when the people dwelt for a week in booths, to remind them of their wanderings in the wilderness.

17. *What were the sabbatic years ?*

Every seventh year the land was to have rest ; and every fiftieth year was a jubilee, when bondmen were restored, and lands that had been sold came back to their original owners.

18. *Is any additional feast mentioned in the New Testament?*

The "Feast of the Dedication" is referred to in John x. 22. It commemorated for a week the purification of the temple in the days of the Maccabees, one hundred and sixty-four years before Christ.

19. *Which was the great fast-day?*

The Day of Atonement, in the seventh month, when the people humbled themselves on account of their sins, and the high priest made atonement for them, entering, on this day only, into the presence of God on their behalf and as their representative.

20. *Who was the high priest?*

The chief of the priests, of the family of Aaron, the first high priest.

21. *How did the high priest make atonement on the fast-day?*

After offering sacrifice for his own sins, he slew a goat as the people's sin-offering, carried its blood within the veil, and sprinkled it on the covering of the ark within the Holy of Holies; another goat, over which he confessed the sins of the people, was sent into the wilderness.

22. *What was the ark?*

A sacred chest, in which were the Tables of the Law, on which was the golden covering or mercy-seat, and over which were the cherubim of glory.

23. *Where do we read of all these religious laws and ordinances of worship?*

In the five books of Moses, and chiefly in the book of Leviticus.

24. *But were sacrifices not offered until the time of Moses?*

The book of Genesis shows that they began to be offered soon after the Fall. Cain and Abel brought their offerings; the patriarchs sacrificed burnt-offerings on altars in various places.

25. *What do we learn from this ?*

That God appointed sacrifice to be the means of the approach of sinners to Himself.

26. *What does the New Testament teach concerning all these sacrifices ?*

That they are done away in Christ, who is the One sacrifice for sins, the great High Priest, and the sole Intercessor for sinners within the true Holiest of all.

§ 4. JOSHUA AND THE JUDGES.

1. *Who brought the Israelites into the land of Canaan after their forty years' wandering in the wilderness ?*

Moses being dead, Joshua (whose name is the same as Jesus) brought them into the promised land, which is the land of Canaan.

2. *Did the Israelites always act rightly in Canaan ?*

No ; they frequently fell into idolatry, and worshipped the false gods of the nations around.

3. *How did God show His displeasure for this sin ?*

To show His displeasure against idolatry, the Lord gave them up sometimes into the hands of their enemies, who plundered them, and made slaves of them.

4. *Did the Lord ever forsake them ?*

No ; when they cried unto the Lord, He raised up judges, who subdued their enemies, and delivered the people.

5. *Who were the chief of these judges ?*

Barak, Deborah, Gideon, Jephthah, Samson, Eli, and Samuel.

6. *What is recorded specially concerning Eli ?*

That he was generally faithful as high priest and judge during a long life ; but that he failed in one point, in that "his sons made themselves vile, and he restrained them not."

7. *What is the record concerning Samuel?*

That he was dedicated as a child by his mother, Hannah, to the service of the sanctuary; that he was a wise and upright judge; that he was greatly honoured of God as a prophet; that he prepared the people for the monarchy they desired; and himself anointed Saul, the first king, and David his successor.

§ 5. THE ONE KINGDOM.

1. *Who governed the people of Israel after the judges?*

After the people had been some time governed by the judges, they desired a king such as other nations had; and God bade Samuel anoint Saul to be the first of their kings.

2. *How did Saul act?*

Saul governed well for a time; but afterwards he rebelled against the Lord, and the Lord removed him.

3. *What became of Saul at last?*

Forsaken of God for his rebellion, and being wounded in battle by the Philistines, he fell on his own sword and died.

4. *Who was the second king of Israel?*

David, who was raised to the kingdom from keeping of sheep.

5. *What was David's character and course?*

St. Paul says that he "in his own generation served the counsel of God." He delivered Israel from their enemies, and ruled them well. He wrote also "in the Holy Spirit" many psalms; in some of which he prophesied of the Christ, his Son and Lord.

6. *But was not David guilty of great sins?*

Yes; and God punished him for them by great troubles in his family.

7. *Who was the third king of Israel?*

Solomon, the son of David, and the wisest of men.

8. *What did Solomon do for God and for the people?*

He built a temple for the worship of God at Jerusalem.

9. *Was not Solomon also guilty of great sins?*

Yes; he fell into idolatry, and committed many other offences, for which he also was chastised by God.

§ 6. THE TWO KINGDOMS AND THE CAPTIVITIES.

1. *What was the subsequent history of the people?*

After the time of Solomon they were divided into two kingdoms: the kingdom of Judah, and the kingdom of Israel.

2. *How did they act towards God after this division?*

Most of their kings, as well as the people, provoked God by their idols and their great wickedness.

3. *What was the special sin of the kingdom of Israel?*

Jeroboam, the first king, introduced the calf-worship, drove the Levites and priests from the realm, and caused the people to fall away greatly from the service of Jehovah. Afterwards, in the days of Ahab, the worship of Baal was set up in the city of Samaria.

4. *How did God punish them for their crimes?*

When they had been many times threatened by prophets whom God raised up, they were carried away captive into the lands of Media and Assyria.

5. *Who were the chief prophets sent to warn and instruct the kingdom of Israel?*

Ahijah, Jehu, Elijah, Elisha, Jonah, Hosea, Amos, and Obadiah.

6. *When did this captivity take place?*

The captivity of the Ten Tribes, or the people of the kingdom of Israel in the north, took place 721 years before Christ. Nineteen kings had reigned during a space of 250 years.

7. *Who were the Samaritans?*

A mixed race, sprung from the heathen tribes which were brought into the land after it was laid waste.

8. *What was the history of the southern kingdom, or the kingdom of Judah?*

After nearly 400 years, during which some good kings vainly attempted reformation, the people were carried away captive by Nebuchadnezzar into Babylon, and their city, Jerusalem, was laid waste.

9. *Who were the chief prophets raised up to testify in Judah?*

Shemaiah, Joel, Amos, Nahum, Micah, Isaiah, Jeremiah, Zephaniah, and Habakkuk.

10. *What was predicted concerning this captivity?*

Jeremiah prophesied that it should last seventy years, and Isaiah prophesied that Cyrus would permit the return of the people and the rebuilding of Jerusalem.

11. *What prophets arose during the captivity?*

Ezekiel and Daniel.

§ 7. THE RETURN FROM CAPTIVITY.

1. *How did this return to their own land take place?*

After seventy years of captivity, the tribe of Judah returned, with many of Benjamin and Levi; and the people were henceforth commonly called Jews.

2. *Did they return at once and in one body?*

No; one company came back, by the decree of Cyrus, under Zerubbabel, who rebuilt the temple; another and larger company followed, under Ezra, nearly eighty years afterwards.

3. *What prophets were raised up to encourage the building of the temple?*

Haggai and Zechariah.

4. *Where are these events recorded?*

In the books of Ezra and Nehemiah.

5. *Who was the last of the prophets?*

Malachi.

6. *Did the people continue afterwards to obey God, and dwell in their own land?*

Though they were guilty of many sins, they never again fell into the worship of idols; nor were they driven again out of their own land till after they had rejected Messiah the Saviour.

7. *How long was it before the Messiah came?*

Nearly four hundred and fifty years after the final restoration of the Jewish worship and polity under Ezra and Nehemiah.

§ 8. JEWISH HISTORY BETWEEN THE OLD TESTAMENT AND THE NEW.

1. *What was the history of the people during the period before Christ?*

1. For two centuries they continued subject to Persia, but after Alexander the Great they were under Greek dominion for a century.
2. They then fell under the power of the kings of Syria, one of whom, Antiochus Epiphanes, desecrated the temple.
3. Deliverance was wrought out by a family of patriots called the Maccabees, who restored the temple, in commemoration of which the Feast of Dedication was instituted.
4. After a period of independence they became subject to the power of Rome, which set up the government of Herod, in whose reign our Saviour was born.

2. *What Jewish sects arose during this period?*

1. The Pharisees, who sprang up more than a hundred years before Christ. Their name signifies

"Separated;" they were strict observers of the outward law, and of the tradition of the elders, and as a class were formal and self-righteous in their religion.

2. The Sadducees, who were the opposite of the Pharisees. They denied the existence of spirits, the immortality of the soul, and the resurrection of the body. Hence they were lax both in faith and practice in their religion.
3. The Essenes were a sect exceedingly strict in their manners, and lived apart from the world. There is no mention of them in the New Testament.

3. *Who were the Herodians?*

Not a sect, but a political party devoted to the family of the Herods. Outwardly Jews, they were heathen in their spirit and practice.

4. *Did the Jews continue in their own land all this time?*

During the Greek dominion many of them settled in Egypt and other lands. These were afterwards called the "Dispersion;" and those who used the Greek language Hellenists, or Grecian Jews.

5. *Did they use the Hebrew Scriptures?*

A Greek translation of the Hebrew Scriptures was made, which was called the Septuagint, because seventy men were supposed to have united in making it.

6. *Was this Greek Bible used only in Egypt?*

No; as Greek became almost the universal language, it was spoken in Palestine, and our Lord and his apostles sometimes quoted from the Greek translation.

7. *When were the books of the Old Testament finally arranged?*

During the first century after Malachi. It is supposed that Ezra and Nehemiah collected most of the holy books, and that an assembly, called "The Great Synagogue," completed the arrangement of the inspired writings.

8. *Were other books written by Jews during this time?*

Yes; especially in the Greek language. Some of these are preserved in what we call the Apocryphal Books, which, however, are carefully distinguished, both by Jews and Christians, from inspired Scripture.

9. *What was the ordinary language of the people?*

After the captivity they ceased to speak pure Hebrew, and the language which they used was called Syro-Chaldaic, or Aramæan. Hence they needed Scribes to interpret the Scripture.

10. *Who were the Scribes?*

A learned body of men who studied the law, and wrote it out, and taught it to the people. They are sometimes called Scribes or Writers, sometimes Lawyers, sometimes Doctors, that is, teachers, of the law. They were the authors of many of the "vain traditions" which our Saviour condemned.

11. *What was the Council of the Jews?*

The supreme court of civil and religious government after the captivity. It consisted of seventy-one men, priests, scribes, and elders, and was generally presided over by the high-priest. The Jews called it the Sanhedrin, and it sat usually in a hall within the temple. Before this council our Lord and His apostles stood; but at that time it had lost much of its power.

12. *What were the Synagogues?*

Places where Jews worshipped in all their towns, but without altar or sacrifice; where they read and expounded the Scriptures on the Sabbath, taught the children, and administered justice. The congregation meeting there was also called a synagogue.

13. *Who were the Publicans?*

The tax-gatherers, who collected the tribute for Cæsar, or the Roman power. They were greatly hated by the people on this account, and also because they were often guilty of great extortion.

14. *Who were the Proselytes?*

Gentiles converted to Judaism: some being more strict, and some more lax, in their devotion to the Law. They were admitted to the outer "court of the Gentiles," and are called in the Acts "devout men."

15. *By what names were the people known when our Saviour came?*

They were called Jews in opposition to Gentiles, or the nations; Hebrews, to distinguish them from Jews of Grecian speech; and Israelites, their early and sacred name.

16. *What was the expectation of the Jews in the time of our Lord concerning the Messiah?*

They expected His speedy coming as a conqueror, and as a Great Prophet; but did not believe that He would suffer and die.

CHAPTER II.—THE NEW TESTAMENT.

§ 1. THE EARLIER LIFE OF JESUS.

1. *Who is the Messiah, the Saviour of mankind?*

Jesus, the Son of God, who was sent down from heaven to save sinners.

2. *How did He come into the world?*

The Son of God took our human nature, and was born of a woman.

3. *What notices were given beforehand of His coming?*

Many promises had been given in former ages by the prophets, and more lately by an angel.

4. *What did the prophets foretell concerning it ?*

Among other things they declared that a Saviour should be born of the children of Abraham, of the house of David, and in the town of Bethlehem.

5. *How did an angel give notice of His coming ?*

The angel Gabriel first foretold the birth of John the Baptist, His forerunner, and then announced to the mother of Jesus that she should bring forth the Son of God.

6. *Who was the mother of Jesus ?*

Mary, a virgin of the house of David.

7. *Who was His supposed father ?*

Joseph, a carpenter, of Nazareth, was supposed to be the father of Jesus, because he married Mary.

8. *What further witness was given to Christ in His infancy ?*

By angels from heaven, by wise men from the east, and by Simeon in the temple.

9. *How did the angels bear witness to Him ?*

By singing praises to God at His birth, and by sending the shepherds to find the Child Jesus in a manger at Bethlehem.

10. *What witness did the wise men of the east bear ?*

Being led by a star to the house where the infant lay, they came and worshipped Him.

11. *What honour did Simeon do Him in the temple ?*

Simeon, an old man, was assured that he should see the Saviour before he died ; and in the temple he paid honour to Jesus by taking Him in his arms, and acknowledging Him to be the Christ.

12. *What do we know of our Lord's youth ?*

That in His twelfth year He was in the temple : "in the midst of the doctors, both hearing them and asking them questions." (Luke ii. 46.)

13. *What does this record teach us ?*

That He is a pattern to all the young, in saying, "I must be in My Father's house." (Luke ii. 49.)

14. *What more do we learn concerning Him ?*

That He "was subject" to Mary and Joseph, and that "He advanced in wisdom and stature, and in favour with God and man." (Luke ii. 52.)

§ 2. THE BAPTISM AND PUBLIC MINISTRY OF THE CHRIST.

1. *When did Christ begin His public ministry ?*

When He was about thirty years of age He came forth and was baptized by John, who was sent from God to preach and to baptize with water.

2. *What doctrine did John the Baptist preach ?*

He publicly reprov'd sinners of all classes, warn'd them of the wrath to come, preach'd repentance and the forgiveness of sins, and directed his disciples to Jesus as the Saviour.

3. *How did John the Baptist die ?*

He was beheaded by Herod, at the wicked request of his niece, who had pleased him by her dancing.

4. *What honour was done to Christ at His baptism ?*

The Spirit of God, like a dove, descended upon Him ; and a voice came from heaven, saying, "Thou art My beloved Son ; in Thee I am well pleased."

5. *What followed immediately after His baptism ?*

He was led by the same Spirit into the wilderness, where He endured the temptations of the devil forty days, and overcame the tempter.

6. *What were the chief parts of the ministry of Christ before His passion ?*

These five :—

1. He fulfilled the whole law, and gave us an example of perfect piety towards God, and goodness to men.
2. He preached to the people His divine doctrine which He brought from heaven.
3. He wrought signs and wonders to prove that He was sent from God.
4. He chose His Apostles and trained them up for their public service.
5. He appointed two sacraments of lasting obligation in His Church.

7. *How did He give an example of piety towards God?*

In His obedience to His Father in all things, in His zeal for God's honour among men, and in His frequent converse with God in prayer.

. *How was He a pattern of goodness towards men?*

By going about doing good to the bodies and souls of men; by showing compassion to the miserable; by taking children in His arms and blessing them; and by always returning good for evil.

9. *How did He teach His divine doctrine?*

By public and private discourses; by parables, or similitudes taken from life and nature; by explanations of the older Scriptures; by answering inquirers; and by argument with opponents.

10. *What were the chief subjects of Christ's preaching to the people?*

These six things :—

1. He often declared His own commission, that He was sent from God to be the Saviour of men.
2. He explained the law of God, and showed that it requires holiness in our thoughts as well as in our words and actions.
3. He reproved many for their sinful traditions, and taught them that God did not regard ceremonies so much as the great duty of love to God and men.

4. He preached the glad tidings of pardon of sin and eternal life in heaven to them that repent and believe in Himself.
5. He threatened eternal condemnation to wilful sinners, particularly to hypocrites and unbelievers.
6. He foretold the destruction of Jerusalem, the dispersion of the Jews, and His own second coming in glory to raise the dead, and to judge the world.

11. *What were the chief miracles which He wrought to prove that He was sent from God?*

They were such as these :—

1. He walked on the water and stilled the tempest, showing that He was Lord of all nature.
2. He twice fed many thousand persons with a very few loaves and fishes.
3. He gave sight to the blind, and hearing to the deaf ; He made the dumb to speak, the lame to walk, and healed all manner of diseases by a word.
4. He commanded evil spirits to depart out of the bodies of many whom they possessed.
5. He raised several persons from the dead, and one (namely, Lazarus) out of the grave.
6. He Himself rose from the dead on the third day, according to the Scriptures.

12. *What were the names of the Apostles whom He chose?*

"The first, Simon, who is called Peter, and Andrew his brother ; James the son of Zebedee, and John his brother ; Philip, and Bartholomew ; Thomas, and Matthew the publican ; James the son of Alphæus, and Thaddæus ; Simon, the Cananæan, and Judas Iscariot, who also betrayed Him." (Matthew x. 2-4.)

13. *How did He train these Apostles for their public service?*

In these four ways :—

1. He explained to them in private what He taught the people by parables and similitudes in public.

2. He gradually taught them that He was the Messiah, the Saviour of the world ; and that He should die as a ransom for sinners, and rise again the third day.
3. He watched over their faith and humility and zeal with special care.
4. He promised them to send the Spirit of God after His departure, to fit them for their public service.

14. *What were the two sacraments which Christ appointed in His Church?*

Baptism and the Lord's Supper, both to continue until the end of the world.

§ 3. THE PASSION AND DEATH.

1. *Thus we have heard how Jesus lived : in what manner did He die ?*

Jesus Christ, in suffering and dying, was meek and patient, and resigned to the will of God.

2. *What were His sharpest sufferings before His death ?*

The anguish of His soul in the garden of Gethsemane, when "His sweat became as it were great drops of blood falling down upon the ground." (Luke xxii. 44.)

3. *What kind of death did He die ?*

Christ was put to death by being crucified ; that is, His hands and feet were nailed to a wooden cross, and there He hung in extreme pain until He gave up His spirit.

4. *When Jesus Christ had honoured God so much in His life, why did He die so shameful a death ?*

Because He was appointed of God to be a sacrifice to take away the sins of men, who had deserved to die.

5. *Why then did men kill Him ?*

The teachers and rulers of the Jews hated His doctrine and reproofs, and were much enraged to see the people follow Him.

6. *How did they take the Saviour ?*

They bribed Judas, one of His Apostles, to betray Him into the hands of their officers ; and he led them to his Master by night, and showed which was He by kissing Him.

7. *Did none of the disciples defend their Lord ?*

Peter at first defended Him with the sword ; but afterwards his courage failed, and he denied that he knew Him.

8. *Did Peter continue in his sin, or did he repent ?*

After he had thrice denied his Lord, Jesus turned and looked upon him, and he repented and wept bitterly.

9. *Who condemned Christ to die ?*

Caiaphas, the high-priest, condemned Christ as worthy of death ; and Pontius Pilate, the Roman governor, at the desire of the Jews, gave Him up to be crucified.

10. *What did He suffer before His death ?*

Our Lord suffered many other injuries before His death ; He was mocked, He was spit upon, He was crowned with thorns, He was scourged, and in other ways wickedly ill-treated.

11. *In what company was He crucified ?*

Christ was crucified between two malefactors, as if He had been the chief of sinners.

12. *Did any wonders attend His death ?*

The sun was darkened at mid-day for three hours ; there was an earthquake which opened many graves ; and the veil of the temple was rent in two.

13. *Who took care of His burial ?*

Joseph of Arimathæa, a rich man, and one of the disciples of Christ, buried Him in his own new tomb ; and Pilate and the Jews set a guard of soldiers about it.

§ 4. THE RESURRECTION AND ASCENSION.

1. *When did our Lord rise from the dead?*

On the first day of the week, after He had lain three day in the grave; that is, one whole day and part of two others.

2. *To whom did He appear after His rising again?*

The risen Lord appeared to His disciples many times, eating and drinking with them, and giving them most certain proofs of His resurrection.

3. *How long did He tarry on the earth after His rising from the dead?*

During forty days He occasionally conversed with His Apostles, and instructed them further in His will, and in the doctrines and rules of His kingdom.

4. *What is said of His ascension to heaven?*

When Christ had given His Apostles their commission to preach the gospel to all nations, and blessed them, they saw Him carried up to heaven.

5. *What did the disciples do after the ascension?*

They returned to Jerusalem according to the command of Christ, and waited for the promised Spirit of God.

6. *What was the first thing they did in preparation for their public work?*

They chose Matthias, by lot after prayer, to be an Apostle in the room of Judas the traitor.

7. *What became of Judas?*

When Judas saw that Christ was condemned, he went and hanged himself.

§ 5. THE PENTECOST.

1. *When did the Spirit of God come upon the Apostles and other disciples?*

At the feast of Pentecost, which was about ten days after Christ ascended.

2. *In what manner did the Spirit of God come?*

A sound like the rushing of a mighty wind filled the house where they were met, and tongues like as of fire sat upon each one of them.

3. *What was the first remarkable effect of the coming of the Spirit of God upon them?*

They began to praise God in many tongues.

4. *What effect had it upon their preaching?*

They preached with such zeal and power as they had never known before.

. *What was the doctrine they preached?*

That Jesus, who had been crucified, was the Messiah, or the Christ, the Son of God and the Saviour of men; and that sinners who repent and believe in His name should be saved.

. *What success had they in preaching Christ?*

Three thousand were converted and baptized on that day, and great multitudes afterwards.

7. *What miracles did they work to confirm their doctrine?*

Miracles like those which the Lord had performed: cripples had the use of their limbs restored by them; multitudes of sick were healed; two persons were stricken with death; and some were raised to life.

8. *Had any others power to work miracles?*

Jesus Christ communicated very great gifts and powers to many believers, generally by laying on of the hands of the Apostles.

9. *Were not the Apostles greatly persecuted?*

They were put in prison by the high-priest; they were beaten by order of the council; James, the brother of John, was slain by Herod; and Peter was put in prison in order to be put to death.

10. *Did God give them any miraculous deliverances?*

Several times, when they were imprisoned, they were released by angels.

11. *Was the gospel spread only by Apostles?*

No; many believers who were scattered by persecution preached the word everywhere.

12. *Who carried the gospel to Samaria?*

Philip, an evangelist, first; and Peter and John afterwards.

13. *What more is recorded of Philip?*

That he was sent down to Gaza to meet a man of Ethiopia and preach to him Jesus.

14. *Who was Stephen?*

One of seven men appointed to care for the poor. Being filled with the Holy Ghost, he bore witness for Jesus before the council, and was afterwards stoned to death.

15. *What more is said of St. Peter's labours?*

Chiefly, that he was sent to Cæsarea to bring Cornelius and his household to Christ.

16. *Who was Cornelius?*

A Roman centurion, whose conversion showed the Church that "on the Gentiles also was poured out the gift of the Holy Ghost."

§ 6. THE APOSTLE PAUL.

1. *Who became the chief preacher to the Gentiles?*

The Apostle Paul, who was formerly called Saul, and persecuted the church as a zealous Pharisee.

2. *How was he converted?*

He was struck down to the ground as he was going to Damascus to imprison the Christians, while a great light shone round about, and Jesus Christ called him with a voice from heaven.

3. *What is afterwards related of him ?*

After his conversion, he became a zealous preacher of the Gospel, especially among the Gentiles, and spent his days in travelling to convert the heathen nations.

4. *What were his great missionary journeys ?*

Three, as recorded in the latter part of the Acts : the first through many parts of Western Asia ; the second, when the gospel was carried thence into Europe ; and the third, both in Asia and Europe.

5. *How did he otherwise serve the cause of Christ ?*

By writing many Epistles, chiefly to the Churches founded by himself, in which he explains and defends the faith.

6. *What was his end ?*

After he had done more service by preaching and writing than any of the other Apostles, and had endured much suffering, he was put to death at Rome as a martyr for Christ.

§ 7. LATER HISTORY.

1. *What is the last event recorded in the Acts ?*

The voyage of St. Paul to Rome, and his imprisonment there.

2. *What great event took place after the times recorded in the Acts ?*

The destruction of Jerusalem, A.D. 70, which our Lord clearly predicted.

3. *Have we any further account of the other Apostles in Scripture ?*

Yes ; concerning St. Peter and St. John.

4. *What do we know concerning St. Peter ?*

After faithfully preaching the gospel through life, he wrote two epistles to his fellow Christians at the close ; and was crucified in his old age, as Christ signified to him beforehand. (John xxi. 18.)

5. *What is recorded concerning John the Apostle ?*

After many labours, he was banished to the Isle of Patmos, where Jesus Christ appeared to him in visions, and instructed him by His angel to write the book of the Revelation.

6. *And what after this ?*

That he ended his labours in Ephesus, having long outlived the other Apostles ; and that there he probably wrote his Gospel and Epistles.

7. *What became of the other Apostles ?*

Tradition tells us that they went into different places preaching the gospel, and that most of them were put to death for the sake of Christ.

8. *What is tradition ?*

The account handed down from age to age without the inspiration of the Spirit.

CHAPTER III.—THE BOOKS OF THE BIBLE.

§ 1. THE OLD TESTAMENT.

1. *What names are given to the Old Testament in the New ?*

“The Scriptures,” “The Holy Scriptures,” “Moses and the Prophets,” with some others.

2. *How did the Hebrews divide their Scriptures ?*

Into three parts : the Law, or the five books of Moses ; the Prophets, or historical and prophetical books, written by prophets ; and Scriptures, including the Psalms and the remaining books.

3. *How are they arranged in our English Bible ?*

1. The Pentateuch, or Five Books.

2. The historical books from Joshua to Esther.

3. The poetical books, from Job to the Song of Solomon.

4. The prophetical books from Isaiah to Malachi.
But this does not follow the order of their writing.

4. *Which are the five books of Moses?*

1. Genesis, which means the Beginning.
2. Exodus, or the Departure, that is, from Egypt
3. Leviticus, from Levi, the sacred tribe; being the book of laws.
4. Numbers, which begins and ends with numberings of the people.
5. Deuteronomy, or the repetition of the law. It was from this book that our Lord chiefly quoted.

5. *Which are the historical books?*

Twelve, namely:—

1. Joshua, containing the history of the entrance into Canaan.
2. Judges, continuing it almost down to the kings.
3. Ruth, a sequel to Judges.
- 4, 5. The two books of Samuel, mainly giving the history of the first two kings.
- 6, 7. The two books of Kings, being the history of the kingdoms down to the captivities.
- 8, 9. The two books of Chronicles, containing additional history of the same period.
- 10, 11. Ezra and Nehemiah: the history of the return from captivity, and the re-establishment of the worship and state of the Jews, ending the history of the Old Testament.
12. Esther, which records the divine protection and deliverance of the Israelites during their captivity. The feast of Purim commemorated this event.

6. *Which are the poetical books?*

The devotional part of the Old Testament, mainly written in Hebrew poetry. They are:—

1. Job: the history of the trials and patience and deliverance of a godly man of the East in very early times.
2. The Psalms, composed at various times during one thousand years: the devotional book of both Testaments and of all ages. Very many

were composed by David ; and the whole collection, when completed, was arranged in five books. The "Book of Psalms" is referred to in the New Testament, where it is quoted seventy times, and mostly as prophetic of Christ and His kingdom.

3. Proverbs : a collection of rules for a pious life, partly composed by Solomon, partly by later inspired men.
4. Ecclesiastes, or the Preacher ; containing, as it is thought, Solomon's meditations on human life after his fall and recovery.
5. The Song of Solomon : a poem which by many Christians is regarded as describing in figure the mutual love of Christ and His Church.

7. *What are the prophetic books ?*

Books written by prophets : men inspired by the Holy Ghost to declare God's will, and to foretell future events.

8 *What was the order in which they wrote these prophecies ?*

Jonah, Joel, Amos, Obadiah, Hosea, Isaiah, Micah, Nahum, and Zephaniah prophesied before the Captivity ; Jeremiah, Habakkuk, Ezekiel, and Daniel during the Captivity ; and Haggai, Zechariah, and Malachi after the Restoration.

9 *Which are sometimes called the major, or greater, prophets ?*

Isaiah, Jeremiah, Ezekiel, Daniel. These are first in our English Bible, because of their length and great importance.

10. *And which the minor, or lesser, prophets ?*

They are, according to the order in our Bible :—Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

11. *What is the chief subject of all ancient prophecy ?*

The coming of the Christ, His sufferings and His glory :

the establishment of His kingdom, and the gathering of all nations unto Him through the preaching of His gospel.

§ 2. THE NEW TESTAMENT.

1. *How is the New Testament divided?*

Into the historical books, the four Gospels, and the Acts of the Apostles; the Epistles, written for the instruction of the Churches; and the prophetic book of the Revelation: in all twenty-seven books.

2. *What do you mean by four Gospels?*

Four distinct accounts of the first coming of our Lord, who brought the gospel or "glad tidings" of salvation. The four records are the gospel "according to" St. Matthew, St. Mark, St. Luke, and St. John: written most probably in this order.

3. *Who were these four?*

St. Matthew and St. John were Apostles, St. Mark and St. Luke were Missionary Evangelists.

4. *How are they generally described?*

As the Four Evangelists.

5. *What does the book of the Acts of the Apostles contain?*

The history of the foundation and spread of the Christian Church.

6. *Who was the writer?*

St. Luke, who added it as a sequel to his own gospel.

7. *Why is it called the Acts of the Apostles?*

Because it describes the labours of the first preachers of the gospel, of whom the chief were the Apostles Peter and Paul.

8. *Of how many Epistles was the Apostle Paul the author?*

Fourteen, including the Epistle to the Hebrews, though it is not certain that he was the writer of this.

9. *What was the probable order of their composition?*

1 and 2 Thessalonians, 1 and 2 Corinthians, Galatians, Romans, Ephesians, Colossians, Philemon, Philip-
pians, Hebrews, 1 Timothy, Titus, 2 Timothy.

10. *Which of these were written in imprisonment?*

The Epistles to the Ephesians, Philippians, Colossians, Philemon, and 2 Timothy.

11. *Which are called the Pastoral Epistles?*

Those written to Timothy and Titus, containing instructions for their pastoral office.

12. *What is meant by the Catholic Epistles?*

Catholic is the same as Universal; and these Epistles were written to the Church at large.

13. *Which are they?*

The Epistle of St. James; the two Epistles of St. Peter; the three Epistles of St. John, the second and third of which are written to individuals; and the Epistle of St. Jude.

14. *What is the last book of the New Testament called?*

The Revelation of John the divine (or the theologian).

15. *Why is it called the Revelation?*

Because it contains the revelation or unfolding (in the Greek, Apocalypse) of things secret, "given by Jesus Christ to His servant John."

16. *What were the seven churches to which our Lord sends Epistles in this book?*

Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea.

17. *What is the nature of its prophecies?*

They show forth in visions the history of the Christian Church to the end of time.

18. *How does the book end?*

By the testimony of Jesus that He will return to fulfil all its predictions. "He which testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus. The grace of the Lord Jesus be with the saints. Amen."

§ 3. THE NAMES OF THE SCRIPTURES.

1. *What names are commonly given to the books of revelation?*

They are called the Scriptures; the Word of God; the Old and New Testaments; the Bible; and sometimes the Canon of Scripture.

2. *Why are they called the Scriptures?*

Because they were written by inspired men: Scripture means, What is written.

3. *Why the Word of God?*

Because in them God spoke and still speaks to all men.

4. *Why are they called "the Old Testament" and "the New Testament?"*

Testament is a word that answers to Covenant. The Old Testament contains the books of the old covenant before Christ, and the New Testament those of the new covenant which Christ established.

5. *Why do we call it the Bible?*

Bible signifies "The Book;" and the term has been generally used since early Christian times.

6. *What is meant by the Canon of Scripture?*

Canon means, A straight rod or rule. In the early Church the word was applied to the Scriptures as the Rule of Faith and Duty.

EXAMPLES OF PRAYER.

THE DAILY MORNING PRAYER.

GREAT and gracious God, who hast created all things by Thy power, and governest all things by Thy wisdom, who art the Author of all our blessings, by day and night: I thank Thee that Thou hast given me rest during the night past, and that I am brought to see another morning.

Blessed be Thy goodness for my health, for my food and raiment, for the love of my friends, for all blessings in this life, and for my desire and hope to attain that life which is immortal.

O God, be merciful to me a sinner, for His sake whom Thou hast exalted "to be a Prince and a Saviour, to give repentance and remission of sins." Help me to feel, bewail, and forsake my offences; and may I never want the comfortable assurance of Thy forgiveness of them, and of Thy love to me, in the blessed Son of Thy eternal love.

O teach me to know Thee, my God, and Jesus Christ whom Thou hast sent. Give me to fear Thee, and to love Thee, to trust and delight in Thee, and to hate all evil. Strengthen me, O Lord, with Thy continued grace, that no temptations may prevail against my faith; and that I, through this day, and to the end of my life, may cleave to Thee, and follow Thee in righteousness of life, in lowliness of mind, and in purity of heart.

Bless our Sovereign the Queen, and all who are in authority under her ; and grant that we may see good days under her government. May Thy holy religion spread through these lands, and extend to the end of the earth. Be gracious to all who are near and dear to us, and keep us all in Thy fear and love, that we may be so united to Thee here, as not to be divided when Thou art pleased to call us hence ; and may we dwell with Thee in joy that shall never die, through Jesus Christ our blessed Lord and Saviour, who hath taught us when we pray to say, *Our Father*, &c.

THE EVENING PRAYER.

O LORD, our heavenly Father, who hast made the night for us to take our rest in, I pray Thee to look down upon me while I sleep ; for if Thou take care of me, I need be afraid of nothing.

Accept the thanks of a child for all the good things I have this day received ; and as I lie down in peace in the evening, so let me awake and rise again in peace in the morning to serve Thee.

I implore Thy tender mercies in the forgiveness of all my sins, by which I have offended in thought, word, or deed this day. Pardon me, O Lord, for the sake of Thy Son, Jesus Christ, who died upon the cross that whosoever believeth in Him should not perish, but have everlasting life ; and adopt me into Thy family as one of Thy children.

Give me Thy Holy Spirit to purify my heart, that I may entirely love Thee, and rejoice in knowing that I am loved by Thee. Help me to honour my father and mother, to obey my teachers and governors, and to be

kind and loving to all men. Provide, O Lord, for my future wants whilst I remain in this world ; and may I learn in whatever state I am therewith to be content, in everything giving thanks to Thy name. The same blessings I ask for my dear relations and friends, and for all mankind. Let Thy way be made known upon earth, and Thy saving health unto all nations.

Continue Thy fatherly care over us this night. O preserve and bless us, and may no evil come nigh our dwelling. Give me needful sleep, and thus strengthen me for Thy service ; and whenever thou callest me to sleep the sleep of death, may I sleep in Jesus, and through the riches of Thy grace and His richness awake in the morning of the resurrection to join the redeemed of the Lord, and spend the day of eternity in the presence of Jesus, and in those mansions of glory which He is gone to prepare for all that love Him. Unto Him, with the Father and the Holy Ghost, be praise and honour and glory, world without end. Amen. *Our Father, &c.*

THE
CATECHISMS
OF THE
METHODIST CHURCH,

COMPILED AND PUBLISHED FOR THE USE OF THE
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WITH THAT BODY.

No. III.

FOR THE USE OF YOUNG PERSONS.
ON THE EVIDENCES OF CHRISTIANITY, AND THE
TRUTH OF THE HOLY SCRIPTURES.

TORONTO:
WILLIAM BRIGGS, WESLEY BUILDINGS.
C. W. COATES, MONTREAL, QUE.
S. F. HUESTIS, HALIFAX, N.S.

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CHAPTER 1.

DEFINITIONS AND EXPLANATIONS.

Youth. What is CHRISTIANITY?

Teacher. The doctrines, morals, and manner of worship taught by Christ and his apostles, and recorded in the New Testament.

Y. What is JUDAISM?

T. The religion and laws of the Jews, a people descended from Abraham. These are contained in the books of the Old Testament.

Y. What is the religion of the PATRIARCHS?

T. The belief and worship of the early progenitors of the different nations and families of men before the introduction of idolatry. The Patriarchs, eminently so called, lived before the giving of the law by Moses; and the most illustrious of these were Adam, Abel, Seth, Enoch, Noah, Melchizedek, Abraham, Isaac, Jacob, and Job.

Y. What is meant by REVELATION?

T. A supernatural communication of truth from God to man, by which we are instructed in the will of God respecting us, both as to what we are to believe, and to do; how we are to worship him? what

we may hope from his mercy, or fear from his displeasure.

Y. Does God make revelations of his will to every man ?

T. Not immediate revelations. He revealed his will first to Adam ; then to Noah, and Abraham, and others among the Patriarchs ; to Moses and the Prophets ; and finally by Christ and his Apostles. We acknowledge no other revelations ? and these were intended, in different degrees, for the benefit of mankind at large.

Y. Have all these revelations been recorded ?

T. No : revelation is distinguished into ORAL and WRITTEN. The revelations which were made to the Patriarchs were transmitted by word of *mouth*, and *handed down* from one age to another. For this reason revelation among them is said to be *oral*, or *traditional* ; and the long duration of their lives preserved it from being corrupted. These original truths, doctrines, and traditional facts, were thus transmitted to Moses, who wrote them, and the laws which he received from God in the wilderness of Sinai, in the five books which bear his name, and are called the *Pentateuch*. The other books of the Old Testament, whether historical, poetical, or prophetic, were written by inspired men called *Prophets*, by the command of God, and compose the book called the *Old Testament*. Our Lord committed nothing to writing ; but his life and discourses were written after his resurrection by four of his disciples, under the influence of the Holy Spirit, who “brought all things to their remembrance. The book of the Acts of the Apostles, which contains an account of the first planting of Christianity in the world, was written by St. Luke ; the Epistles and the Revelation by different Apostles, all under the influence of the Holy Spirit. These collectively are denominated the

New Testament; and the Old and the New Testaments we emphatically call the WORD OF GOD.

Y. Has this collection of divine revelations any other name?

T. Yes; it is also called THE BIBLE, which signifies THE BOOK, to denote its eminence and supreme excellence. The Christian religion is also called "THE GOSPEL," which signifies "*the good news.*" The Jewish religion is called "THE LAW," because of the commands, *moral, ceremonial, and Judicial*, which were given to the Jews by Moses.

Y. Is not the Bible sometimes called "the Old and New Testaments?"

T. Yes; because in them God enters into *covenant* with man, and engages to bestow certain blessings upon him of his own good pleasure. This covenant under the law was made specially with the Jews, but under the Gospel with both Jews and Gentiles. The former is for this, and for some other reasons, called THE OLD TESTAMENT, or COVENANT; the latter THE New, and is perfect, universal, and shall never pass away.

Y. Pray explain another term often used,—DISPENSATION.

T. This word signifies a *dispensing* or *bestowing*: and, in the theological sense, means the truth and grace which have been dispensed in different periods of the world by successive revelations of the will and mercy of God to mankind. For this reason we say the *Patriarchal*, the *Mosaic* or *Jewish*, and the *Christian dispensations*:—the first commencing with Adam and reaching to the giving of the law by Moses; the second, from that event to the death of Christ; the third, from the death of Christ to the end of the world.

Y. All this I comprehend: but I would now be more fully instructed in the PROOFS that these dispensations are from God; in other words, how the

revelations contained in the Old and New Testaments can be shown to be of divine authority.

T. This is a laudable desire ; and we will proceed to these proofs step by step, that “you may know the certainty of the things wherein you have been instructed.”

CHAPTER II.

A REVELATION FROM GOD HIGHLY PROBABLE AND NECESSARY.

T. LET our first inquiry be, whether it is probable that man has been left without a revelation of the will of God. I ask you, first, what is Moral Agency?

Y. Agency is the *doing* of anything ; and Moral Agency is the doing of what is *good* or *evil*, right or wrong. These are called *moral* acts, in opposition to natural acts, as walking, flying, eating, &c., which, in themselves, are neither good nor evil, and incapable of being praised or blamed.

T. Why do you call some actions good or evil, and therefore praise or blame them ?

Y. Because they are agreeable or opposed to some rule or law, which determines their nature.

T. By this law do you mean the law of your own or any other country ?

Y. Certainly not ; for if all national laws were abolished, the actions which mankind have generally agreed to call good or evil would still be regarded as such, and be praised or blamed accordingly.

T. If there has been this general agreement among mankind, when did they agree to form those rules which make certain actions good or evil ?

Y. If they did so agree, it must have been at a very early period, even before the forming of mankind into states and nations ; for the laws of states are clearly built upon a previous agreement among men, that some actions are good and beneficial, and that

others are evil and injurious, and ought to be restrained, as murder, theft, and other vices which affect society. But we have no record of any solemn discussion of so weighty a subject, or of any agreement among mankind to lay down rules or laws, which should first determine the good or evil of actions.

T. But is there no proof that mankind, in the earliest ages of the world, considered various actions as determined to be good and evil by a higher authority than that of MAN ?

Y. Yes, certainly : all antiquity agrees in making a distinction between things good and evil, and in representing one to be pleasing, and the other displeasing, to God ; one to be the object of reward, and the other of punishment ; and consequently, in acknowledging A WILL OR LAW OF GOD on these subjects. But what do you conclude from this ?

T. That all the evidence which arises from human history goes to establish this point,—that a rule was always known in the world by which men's actions were judged of as good or evil ; and that this rule was the will of God, which, in some mode, was ascertainable by his creatures.

Y. This seems to be indisputable.

T. Then this makes it highly probable that, in the earliest ages, God made an express revelation of his will to mankind ?

Y. This is also highly probable from the facts just now mentioned.

T. Let me then ask you, whether man is not a created being ?

Y. This is certain ; for he is born and changes, and dies, and is therefore dependent upon some power which he cannot resist.

T. Then there must have been a first pair from whom we all have descended ?

Y. This also is clear ; and as they could not

create themselves, they must have been immediately created by God.

T. Do you see nothing in the nature of man to distinguish him from other animals?

Y. Yes : I especially observe that he is capable of good and evil actions, which they are not ; that he is therefore a subject of reward and punishment ; that he is capable of reflecting with pleasure or dissatisfaction upon his actions, which faculty we call *conscience*.

T. Does not, then, the very nature which his Maker has given him bear an evident relation to *law or rule*, and to *reward and punishment* ?

Y. Most clearly ; and from this I see another strong presumption arise, that a creature, who by his Creator is in his very nature constituted to be capable of moral government, must, from the beginning of his existence, have been placed under a *moral law*.

T. But does not a moral law manifestly suppose a *revelation* ?

Y. Truly ; because law, being the will of a superior, must be *known* before it can be obligatory ; and it belongs to a legislator to *promulgate*, or, in other words, to *reveal* his laws.

T. But suppose it said, that man might *infer* the will of God from natural objects, and the course of divine government, without an express revelation, how would you reply ?

Y. I would say, 1. That then the will of God on moral subjects must have been more imperfectly known in the first age, than in the following ages of the world, because men had had less time for observing nature, and less experience of the course of Providence. But this is contrary to all history and all tradition. 2. That by inference they could only at best obtain *imperfect* intimations of the will of God. And, 3. That the will of God would thus be made to depend upon the *opinions* of men, that is upon the just-

ness and fairness of their inferences, and would, therefore, be a different rule of action in different men ; a conclusion which cannot be maintained by any sober person.

T. Your answer is forcible ; but you may add, that if man had been left to infer the will of God from the works of nature, and the course of God's government of the world, without a *direct revelation*, there is nothing in either to indicate that God ought to be worshipped ; that he will hear our prayers ; that there is a state of future rewards and punishments ; or that God will pardon those who have broken his laws, or how that pardon must be sought. On all these subjects, which are essential to *morality, religion, and hope*, the works of nature and the dispensation of Providence are totally silent : and thus there could have been no *system of complete and influential morality, and no authorized religious worship, and no hope beyond the grave, without an express revelation*.

Y. All this appears very manifest ; and yet I hear much of the sufficiency of *human reason* to discover the being and perfections of God from his works, his will respecting us, the immortality of the soul, and other important subjects.

T. This is the constant theme of infidels ; and yet do you not perceive that none of them have gained their knowledge of these truths from *reason*, but that they are all indebted for them to *revelation* ?

Y. Certainly this is the case with the Deists of the present age ; but how does that apply to the philosophers of Rome, Greece, Egypt, and other ancient countries ?

T. Just as forcibly. Not any of the most enlightened of them, whose writings remain, or whose opinions we know, ever pretended to be the discoverers of these truths. They speak of them sometimes believingly, sometimes doubtfully, but always as

known in the world, and as derived from an earlier age of antiquity.

Y. You suppose, therefore, that these opinions were derived from a common source?

T. Undoubtedly they were transmitted from an earlier age: for

1. The wonderful agreement of even the superstitions of all Heathen nations, in recognizing certain facts of the Mosaic history, is a strong proof that they are but perversions of the religion and history of the patriarchal times. Plato, one of the wisest and most learned of the ancient Greek philosophers, says, "After a certain flood, which but few escaped, on the increase of mankind, they had neither letters, writing, nor laws, but obeyed the manners and institutions of their fathers as laws; and when colonies separated from them, they took an elder for their leader, and in their new settlements retained the customs of their ancestors, *those especially which related to their gods, and thus transmitted them to their posterity; they imprinted them on the minds of their sons, and they did the same to their children.* This was the origin of right laws, and of the different forms of government."

2. The practice of sacrifice, which may at once be traced into all nations and to the remotest antiquity, affords an eminent proof of the common origin of religion; inasmuch as no reason drawn from the nature of the rite itself, or the circumstances of men, can be given for the universality of the practice: and as it is clearly a positive institute, and opposed to the *interests of men*, it can only be accounted for by an *injunction*, issued at a very early period of the world, and solemnly imposed.

3. The events, and some of the leading opinions of the earliest ages, mentioned in Scripture, may also be traced among the most barbarous, as well as in the Oriental, the Grecian, and the Roman systems of

mythology. Such are, the FORMATION OF THE WORLD ; THE FALL AND CORRUPTION OF MAN ; the hostility of a powerful and supernatural agent of wickedness under his appropriate and scriptural emblem, the SERPENT ; THE DESTRUCTION OF THE WORLD BY WATER ; the RE-PEOPLING OF IT BY THE SONS OF NOAH ; the EXPECTATION OF ITS FINAL DESTRUCTION BY FIRE : and, above all, the *promise of a great and divine DELIVERER.*

4. All nations have dispersed from the patriarchal seats in Asia: this has often been satisfactorily proved. All religions, however superstitious, agree in a common origin. All the great masters of human reason in the ancient world, had, therefore, heard of God and his perfections ; of moral distinctions ; of man's immortality ; and of a future state. The best of their notions were in the world long before they lived ; the worst only, by which they corrupted the primitive truths, were of their own invention.

Y. I perceive, then, that human reason has no claim at all, even in these early ages, to the credit of these discoveries ; but tell me how it is, that men who reject the Bible are so confident in ascribing so much power to their unaided reason.

T. My answer may, perhaps, surprise you ; but I will prepare you for it by reminding you that the philosophers of antiquity made no such pretensions, and that this confidence in human reason is the boast only of men where Christianity is already known. The ancient sages confessed the weakness of their understanding, and their inability to discover truth. Pythagoras, Socrates, Plato, Cicero, and others, all confess their ignorance, and their doubts, on those very subjects which some of the moderns pretend to be clearly discoverable without a revelation ; and the only reason which can be given why infidel philosophers of the present age speak with so much assurance as to their own ability to make better

discoveries, is, that these discoveries *have been actually made by the Bible*, and have become so familiar, and, being once revealed, carry so clear a conviction to the reason of man, that, in the pride and forgetfulness of their hearts, they think them so easy as to be quite within the reach of their own efforts, had they not been so assisted. For, as Mr. Locke truly observes, “when truths are once known to us, though by tradition, we are apt to be favorable to our own parts, and ascribe to our own understanding the discovery of what, in reality, we borrowed from others ; or, at least, finding we can prove what at first we learned from others, we are forward to conclude it is an obvious truth, which, if we had sought, we could not have missed. Many are beholden to revelation who do not acknowledge it. It is no diminishing to revelation, that reason gives its suffrage too to the truths revelation has discovered : but it is our mistake to think, that because reason confirms them to us, we had the first certain knowledge of them from thence, and in that clear evidence we now possess them.” The answer, then, to your question is that if we had had no revelation from God we should never have heard so much boasting of the strength of *reason* in man.

Y. But if the first and fundamental truths of religion were known in the early ages of the world, is it not a proof also of the weakness of man’s reason, that he fell into so many and such ridiculous errors on religious subjects.

T. It is both a proof of the wickedness of his *heart*, and the weakness of his *reason*, and also of the necessity of a new and WRITTEN revelation being introduced, to restore, enlarge, and perpetuate religious knowledge : for the truth being once lost, no power of human reason was ever able to restore it ; the whole world, both wise and barbarous nations, had sunk into the grossest ignorance at the time of the

advent of our Lord ; and those parts of the world into which the light of our religion has not yet entered, even where civilization and learning exist, are in the same condition to this day.

Y. Be pleased to give me some instances of this.

T. It is not necessary to state particularly, what every one knows to be a fact, that the body of the people were in all nations grossly idolatrous and superstitious, ignorant of God and of moral distinctions, and crediting the most absurd fables, both as to the gods, and a future life. But the charge of great ignorance and error lies also against the wisest and most cultivated minds in the Pagan world ; for,

1. Though the belief of one Supreme Being has been found in many parts of the world, yet the notion of subordinate deities, the immediate dispensers of good and evil to men, and the objects of their fear and worship, has almost equally obtained ; and this, of necessity, destroyed or greatly counteracted the moral influence of that just opinion.

2. The modern idolatry of Hindostan, which in principle differs nothing from that of the ancient world, affords a striking comment upon this point, and indeed is of great importance in enabling us to conceive justly of the true character and practical effects of idolatry in all ages. One Supreme Being is acknowledged by the Hindoos ; but they never worship him, nor think that he concerns himself with human affairs at all. " This being," says Moore, " is called *Brahm*, one eternal mind, the self-existing, incomprehensible Spirit. To him, however, the Hindoos erect no altars. The objects of their adoration commence with the triad, *Brahma*, *Vishnu*, and *Seva*, which represent the almighty powers of creation, preservation, and destruction."

3. The learned among the classic Heathen, it is true, occasionally speak nobly concerning God and his attributes ; but at the same time they were led by

their own imaginations and reasonings to conclusions which neutralize the effect of their sublimer conceptions, and often contradict them. The eternity of matter, for instance, was held by the Greek and Roman philosophers, and by their preceptors, the Oriental schools, who thought it absolutely impossible that anything should be produced from nothing,—thus destroyed the notion of creation in its proper sense, and of a Supreme Creator.

In like manner, though occasionally we find many excellent things said of the providence of God, all these were weakened or destroyed by other opinions. The Epicurean sect denied the doctrine, and laid it down as a maxim, "That what was blessed and immortal gave neither any trouble to itself nor others;" a notion which exactly agrees with the system of the modern Hindoos. The Stoics contended for a Providence; but in their creed it was counteracted by the doctrine of an absolute necessity, or fate, to which God and matter, or the universe, which consists, as they thought, of both, was immutably subject; and where they allow it, they confine the care of the gods to great affairs only.

Another great principle of religion is the doctrine of a future state of reward and punishment; and though in some form it is recognised in Pagan systems, and the traditions of the primitive ages may be traced in their extravagant perversions and fables, its evidence was either greatly diminished, or it was mixed up with notions entirely subversive of the moral effect which it was originally intended to produce.

The doctrine of Aristotle and the Peripatetics gives no countenance to the opinion of the soul's immortality, or even of its existence after death. Democritus and his followers taught, that the soul is material and mortal;—Heraclitus, that when the soul is purified from moist vapours, it returns into

the soul of the universe ; if not, it perishes ;—Epicurus and his followers, that “when death is, we are not.” The leading men among the Romans, when philosophy was introduced among them, followed the various Greek sects. Cicero doubted. Pliny declares that the soul and body have no more sense after death than before we were born ; Cæsar, “that beyond death there is neither place for care nor joy.” The poets, it is true, spoke of a future state of rewards and punishments ; they had the joys of Elysium and the tortures of Tartarus ; but both philosophers and poets regarded them as vulgar fables.

Thus you see that “the world by wisdom knew not God ;” and that the very first principles of religion were, for ages, either denied, or corrupted by the most fatal errors.

Y. But as I have heard much of *Heathen virtue*, I suppose that the *morals* of Gentile nations were better than their opinions?

T. This also is an error. The facts mentioned in their own histories, and by their own satirists and poets, show that morals were universally corrupted, to an extent not known amongst the worst Christian nations, and that the descriptions of the state of the Heathen world in the New Testament, and especially in the first chapter of the Epistle to the Romans, contain no exaggerations.

1. The slight regard paid to the life of man in all heathen countries, cannot have escaped the notice of reflecting minds. Among the Romans, men were murdered in their very pastimes, by being made to fight with wild beasts and with each other ; and though this was sometimes condemned, yet the passion for blood increased, and no war ever caused so great a slaughter as did the gladiatorial combats. They were at first confined to the funerals of great persons. The first show of this kind exhibited in Rome by the Bruti, on the death of their father, con-

sisted of three couples; but afterwards the number greatly increased. Julius Cæsar presented 300 pairs of gladiators; and the Emperor Trajan, 10,000 of them, for the *entertainment* of the people. Sometimes these horrid exhibitions, when the practice has attained its height, deprived Europe of 20,000 lives in one month.

2. This is further illustrated by the treatment of slaves, which composed so large a portion of the population of ancient states. They knew and acknowledged the evil of murder, and had laws for its punishment; but to this despised class of human beings they did not extend the rule; nor was killing them accounted murder, any more than the killing of a beast. The master had absolute power of life, or death, or torture; and their lives were therefore sacrificed in the most wanton manner. The youth of Sparta made it their pastime frequently to lie in ambush by night on the slaves, and sally out with daggers upon every Helot who came near them, and murder him in cold blood. It was the custom of Vedius Pollio, a Roman, when his slaves had committed a fault, sometimes a very trifling one, to order them to be thrown into his fish-ponds, to feed his lampreys. It was the *constant custom*, as we learn from Tacitus, when a master was murdered in his own house, to put all the slaves to death indiscriminately.

3. In many heathen nations it was allowed to strangle, or drown, or expose INFANTS, especially if sickly or deformed; and that which in Christian states is considered as the most atrocious of crimes, was, by the most celebrated of ancient Pagan nations, esteemed a wise and political expedient to rid the state of useless or troublesome members, and was even enjoined by some of their most celebrated sages and legislators. The same practice continues to this day in a most affecting extent, not only among

uncivilized Pagans, but among the Hindoos and the Chinese.

4. As far as the authority of their moral teachers went, a full scope was given for the indulgence of hatred, malice, and insatiate revenge. One of the qualities of the *good man* described by Cicero is, that he hurts no one, except he be injured himself; and he declares as to himself, "I will revenge all injuries, according as I am provoked by any." And Aristotle speaks of meekness as a defect, because the meek man will not avenge himself; and of *revenge*, as "a more *manly* thing."

5. To those vices which are connected with the pursuit of sinful pleasure, lawgivers, statesmen, philosophers, and moralists gave the sanction of their *opinions* and their *practice*; which foul blot of ancient Heathenism continues, to this day, to mark the morals of Pagan countries.

6. In most civilized states, the very existence of society and the natural selfishness of man led to the preservation of the ancient laws against THEFT and RAPINE, and to the due execution of the statutes made against them; but, in this also, we see the same disposition to corrupt the original prohibition. It was not extended to strangers, or to foreign countries; nor was it generally interpreted to reach to anything more than flagrant acts of violence. Usury, extortion, and fraud, were rather regarded as laudable acts than as injurious to character. Throughout India, there is said to be scarcely such a thing as common honesty.

7. DECEIT AND FALSEHOOD have been the character of all Pagan nations, and continue so to be to this day. This is the character of the Chinese as given by the best authorities; and of the Hindoos it is stated, by the most respectable Europeans, not merely by Missionaries, but by those who have long held official, civil, and judicial situations among them, that their disregard of truth is uniform and sys-

tematic. When discovered, it causes no surprise in the one party, or humiliation in the other. Even when they have truth to tell, they seldom fail to bolster it up with some appended falsehoods. "It is the business of all," says Sir John Shore, "from the Royt to the Dewan, to conceal and deceive. The simplest matters of fact are designedly covered with a veil, which no human understanding can penetrate." The prevalence of perjury is so universal, as to involve the Judges in extreme perplexity.

8. The horrible practice of offering HUMAN SACRIFICES prevailed throughout every region of the heathen world to a degree which is almost incredible, and it still prevails in many populous countries, where Christianity has not yet been made known. There are incontestable proofs of its having subsisted among the Egyptians, the Syrians, the Persians, the Phœnicians, and all the various nations of the East. It was one of the crying sins of the Canaanites. The contagion spread over every part of Asia, Africa, and Europe. The Greeks and Romans, though less involved in this guilt than many other nations, were not altogether untainted with it. On great and extraordinary occasions they had recourse to what was esteemed the most efficacious and most meritorious sacrifice that could be offered to the gods, the effusion of human blood. But among more barbarous nations, this practice took a firmer root. The Scythians and Thracians, the Gauls and the Germans, were strongly addicted to it; and our own island, under the gloomy and ferocious despotism of the Druids, was polluted with the religious murder of its inhabitants. In the semi-civilized kingdoms on the western side of Africa, as Dahomy, Ashantee, and others, many thousands fall every year victims to superstition. In America, Montezuma offered 20,000 victims yearly to the sun; and modern navigators have found the practice throughout the whole extent of the vast Pacific Ocean.

As for India, the cries of its abominable and cruel superstitions have been sounded repeatedly in the ears of the British public and its Legislature ; and, including infants and widows, not fewer than 10,000 lives fall a sacrifice to idolatry in our own eastern dominions yearly !

9. This immoral tendency of their religion was confirmed and perfected by the very character and actions of their gods, whose names were perpetually in their mouths ; and whose murderous or obscene exploits, whose villanies and chicaneries, whose hatreds and strifes, were the subjects of their popular legends ; which made up, in fact, the only theology, if so it may be called, of the body of the people.

This sad picture of heathen morals and misery must surely convince you that there was a most pressing *necessity* for a merciful interposition on the part of God, to enlighten this darkness, and to teach men *the truth* as to himself, and all those great principles on which human happiness and salvation depend.

Y. I do indeed see the value and necessity of a *written* and *authorized* revelation from God, and now wait for your next step in this important argument.

CHAPTER III.

THE EVIDENCE BY WHICH A REVELATION MAY BE SATISFACTORILY PROVED TO BE DIVINE.

T. You acknowledge such a revelation from God, as should contain explicit information on the subjects on which mankind had most erred, to have been necessary ; and you very properly expect that a religious system which makes so lofty a claim should be supported by adequate evidence : let me then ask whether you think it possible for God to reveal truth to man.

Y. To deny that would be the greatest absurdity ; for as he made us *capable* of knowledge, he must be

able to *communicate* knowledge to us in various ways —by sensible appearances,—by voices,—by angels,—or by his secret and invisible illumination of the mind of man ; thus introducing ideas into the understanding, which it could not, by its own efforts, have acquired.

T. Right ; but now suppose any man to profess that God had thus spoken to him by a voice, or to have sent an angel to him with a message, or to have illuminated his mind in the way just described ; would you admit the teaching and writing of such a man to be of divine authority, on his own declaration only ?

Y. Certainly not. If he were even a *good* man, I should still think that he might possibly have been *deceived* in whole or in part.

T. How then would you require him to prove that he had received such a revelation from God ?

Y. Indeed it is difficult to conceive how any man, though he might truly have received such a communication, could conceive any other of it. He might make such a *profession* with earnestness ; he might appeal to his *good character* ; he might *reason* on the doctrine, to prove it *rational* and *important* ; but none of these could command the entire credence of mankind, or give his doctrine *authority*.

T. Your remarks are just ; and, therefore, if such a revelation were intended to be a public benefit to mankind, and he who had received it was to be considered in the light of a divine messenger, we must suppose that Almighty God would in some way *accredit* him to others in that character, by enabling him to perform *some work* evidently above mere human power to effect, and which therefore must appear to be wrought by God himself by his instrumentality, as a *sign* of his commission.

Y. This seems to be the only means by which he will obtain credit ; and MIRACLES are, therefore, I

suppose, urged by believers in the Bible as *signs* of this description.

T. They are so ; but that you may fully perceive the force of the argument which we build upon them, I must ask you to tell me what a miracle is ?

Y. A miracle is a *wonder*, a *prodigy*, or *extraordinary event*.

T. This is a definition of a miracle merely in the *popular* sense ; but in the sense in which we use the term in *theology*, we must be more precise in our definition. A miracle is an effect or event contrary to the established constitutions or course of things, or a sensible suspension or controlment of, or deviation from, the known laws of nature, wrought either by the immediate act, or by the concurrence, or by the permission of God, for the proof or evidence of some particular doctrine, or in attestation of the authority of some particular person.

Y. What end does this definition serve :

T. It shows you that we take the fairest ground with unbelievers in this question :—that we do not think every *strange event* a miracle ; nor what uninstructed men, from their ignorance of the laws of nature, medicinal power, the power of imagination over the bodily frame, or mechanical skill and contrivances, or the science of chemistry, might consider *miraculous* ; but acknowledge that event only to be miraculous which manifestly exceeds the extent of *human power*, as measured by those limits of its exertion, which uniform *experience* has defined,—which, as it overrules the established *laws of nature*, must argue the agency of a *divine control*,—and which is so *connected* with the *promulgation* of a professed revelation as clearly to be *designed* to authenticate it.

Y. The question cannot be more fairly stated ; but now I wish to hear the argument you form from the supposed case of the performance of *such* a miracle.

T. The argument is, that as the known and

established course of nature has been fixed by him who is the Creator and Preserver of all things, it can never be violated, departed from, or controlled, but either immediately by himself, or mediately by other beings at his command, and by his assistance or permission ; for if this be not allowed, we must deny that God governs all things. Every real miracle, therefore, is a work of God, done by his permission, and with his concurrence.

Y. But how do you *connect* such miracles with the *authority* of the teachers of a professed revelation ?

T. In the following manner :—

When such unequivocal miracles as those we have pointed out occur only at the time when certain persons profess that they have a divine authority to teach and command mankind, this is a strong presumption that the works are wrought by God in order to authenticate this pretension ; but when they are performed by those persons themselves, at their own violation, and for the express purpose of establishing their mission, inasmuch as such works are allowed to be real miracles, which no power but that of God can effect, it is then clear that God is with them, and that his co-operation is an authenticating and visible seal upon their commission.

Y. This is satisfactory ; but it still remains for you to show that such miracles have been actually wrought by the agents employed by God to communicate to men the revelations of the Scriptures.

T. This might be done at great length, but it will be sufficient to examine a few of the miracles of *Moses* and of *Christ* ; for if their divine commission be thus proved, all the rest follows.

Y. This of course.

T. Well, then, to begin with *Moses*,—

1. The *ROD* cast from the hand of *Moses* became a serpent. Here the *subject* was well known ; it was a rod, a branch separated from a tree, and it was

obviously contrary to the known and established course of nature that it should undergo so signal a transformation. If the fact can be proved, the *miracle* must therefore follow.

2. The plague of DARKNESS. Two circumstances are to be noted in the relation given of this event in Exodus x. It continued three days ; and it afflicted the Egyptians only, for "all the children of Israel had light in their dwellings." The fact here mentioned was of the most public kind ; and had it not taken place every Egyptian and every Israelite could have contradicted the account. The phenomenon was not produced by an eclipse of the sun, for no eclipse of that luminary can endure so long ; and to what but to a supernatural cause could the distinction made between the Israelites and the Egyptians be attributed, when they inhabited a portion of the same country, and when their neighbourhoods were immediately adjoining ? Here, then, are the characters of a true miracle. The established course of natural causes and effects is interrupted by an operation upon that mighty element, the atmosphere. That it was not a casual irregularity in nature, is made apparent from the effect following the volition of a man acting in the name of the Lord of Nature, and from its being restrained by that to a certain part of the same country : "Moses stretched out his hand," and the darkness prevailed everywhere but in the dwellings of his own people. The fact being allowed, the *miracle* of necessity follows.

3. The miracle of dividing the waters of the RED SEA. In this event we observe, as in the others, circumstances which exclude all possibility of mistake or collusion. The subject of the miracle is the sea ; the witnesses of it the host of Israel, who passed through on foot, and the Egyptian nation, who lost their King, and his whole army. The miraculous characters of the event are,—the waters are divided,

and stand up on each side ;—the instrument is a strong east wind, which begins its operation upon the waters, at the stretching out of the hand of Moses, and ceases at the same signal, and that at the precise moment when the return of the waters would be most fatal to the Egyptian pursuing army. The miraculous character of this event is, therefore, most strongly marked. An expanse of water, and that water a sea of from nine to twelve miles broad, known to be exceedingly subject to agitations, is divided, and a wall of water is formed on each hand, affording a passage on dry land for the Israelites. The phenomenon occurs, too, just as the Egyptian host are on the point of overtaking the fugitives ; and ceases at the moment when the latter reach the opposite shore in safety, and when their enemies are in the midst of the passage, in the only position in which the closing of the wall of waters on each side could ensure the entire destruction of so large a force.

4. The falling of the MANNA in the wilderness for forty years, is another unquestionable miracle, and one in which there could be neither mistake on the part of those who were sustained by it, nor fraud on the part of Moses. That this event was not produced by the ordinary course of nature, is rendered certain by the fact, that the same wilderness has been travelled by individuals, and by large bodies of men, from the earliest ages to the present, but no such supply of food was ever met with, except on this occasion. And its miraculous character is further marked by the following circumstances :—That it fell but six days in the week : that it fell in such prodigious quantities, as sustained three millions of souls : that there fell a double quantity every Friday, to serve the Israelites for the next day, which was their Sabbath : that what was gathered on the first five days of the week stank and bred worms, if kept above one day ; but that which was gathered on Friday

kept sweet for two days : and that it continued falling while the Israelites remained in the wilderness, but ceased as soon as they came out of it, and got corn to eat in the land of Canaan. Let these very extraordinary particulars be considered, and they at once confirm the fact, whilst they unequivocally establish the miracle. No people could be deceived in these circumstances ; no person could persuade them of their truth, if they had not occurred ; and the whole was so clearly out of the regular course of nature, as to mark unequivocally the interposition of God.

To the majority of the numerous miracles recorded in the Old Testament, the same remarks apply, and upon them the same miraculous characters are as indubitably impressed. If we proceed to those of Christ, the evidence becomes, if possible, more indubitable. They were clearly above the power either of human agency or natural causes. It would be trifling to examine instances so well known in their circumstances ; for the slightest recollection of the feeding of the multitudes in the desert,—the healing of the paralytic,—the instant cure of the withered hand in the synagogue, near Jerusalem,—the raising from the dead the daughter of Jairus, the widow's son, and Lazarus,—and many other instances of miraculous power,—will be sufficient to convince any ingenuous mind, that all the characters of real miracles meet in them. The great miracle, the resurrection of our Lord himself from the dead, so often appealed to by the first teachers of his religion, crowns the whole.

Y. I now most clearly perceive, that if these facts can be established to have actually taken place, they must be allowed to have been wrought by a *divine power* ; and by the *circumstances* of their performance, or occurrence, to attest both Moses and Christ as *commissioned* by the Author of nature himself. But

is not evidence from PROPHECY also relied on in proof of the divine authority of the Scriptures?

T. It is ; and with reason.

Y. But tell me what you understand by prophecy?

T. Your question is important ; for we do not understand by prophecy an ingenious *anticipation* of future events, which sometimes may be realized ; nor *dark* and *equivocal general predictions*, which may often have a plausible application to different events ; nor the *wise conjectures of observant men*, founded upon *experience*. We here, as in the case of miracles, take open ground with our opponents, and appeal to prophecy only as it bears the following characters :—
1. That it shall have been delivered *before* the event said to be a fulfilment of it ; 2. That it shall have a *particular*, and not a *general*, agreement with that event ; 3. That the event shall be such as no *human sagacity* or *foresight* could possibly *conjecture* and *fortell* ; and, 4. That these predictions shall be *connected* with those who profess to give revelations from God to mankind, in the same manner as in the case of miracles.

Y. This brings the matter to an easy issue ; but in what way is the fulfilment of prophecy proof of a divine commission in him who utters it ?

T. In the following : —

When, for instance, the events are distant many years or ages from the uttering the prediction itself, depending on causes not so much as existing when the prophecy was spoken and recorded, and likewise upon various circumstances, and a long arbitrary series of things, and the fluctuating uncertainties of human volitions ; and especially when they depend not at all upon any external circumstances, nor upon any created being, but arise merely from the counsels and appointment of God himself :—such events can be foreknown only by that Being, one of whose attributes is omniscience, and can be foretold by him

only to whom the "Father of lights" shall reveal them; so that whoever is manifestly endued with that predictive power, must, in that instance, speak and act by divine inspiration, and what he pronounces of that kind must be received as the word of God; nothing more being necessary to assure us of this, than credible testimony that such predictions were uttered before the event, and conclusive evidence that the records which contain them are of the antiquity to which they pretend.

Y. Can you give any instances of this kind of prophecy, and its fulfilment?

T. The instances which the Scriptures supply are very numerous; but a few will convince you of the irresistible force of their claim to divine inspiration.

1. We take, first, the celebrated prediction of Jacob before his death: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until SHILOH come," &c.

The word SHILOH signifies, "He who is to be sent," or, "The peace-maker;" in either sense, the application of it to that great Person to whom all the Patriarchs looked forward, and all the Prophets gave witness, is obvious. Before a certain *event*, a certain *person* was to come, to whom the people should be gathered: the event has certainly arrived, but who is the person? The application of the prophecy to Messiah is not an invention of Christians. The ancient Jews, as appears from their commentators, so understood it; and the modern ones are unable to refute the evidence drawn from it in favour of the claims of our Lord. That it is a prediction, is proved from its form, and the circumstances under which it was delivered; that it has received a singular accomplishment in the person of Jesus of Nazareth, is also certain; and it is equally certain that no individual beside can be produced in whom it has been in any sense whatever accomplished. Judah, *as a tribe*,

remained till after the advent of Jesus Christ, which cannot be said of the long-dispersed ten tribes, and scarcely of Benjamin, which was merged in the tribe of Judah. Till our Lord came, and had accomplished his work on earth, the tribe of Judah continued. This is matter of unquestionable historic fact. In a short time afterwards it was dispersed, and mingled with the common mass of Jews of all tribes and countries : this is equally unquestionable. Now again we ask, Could either human foresight determine this, or is the application of the event to the prophecy fanciful? The prediction was uttered in the very infancy of the state of Israel, by the father of the fathers of the tribes of that people. Ages passed away ; the mightiest empires were annihilated ; ten of the chosen tribes themselves were utterly dispersed into unknown countries ; another became so insignificant as to lose its designation ; one only remained, which imposed its very name upon the nation at large, the object of public observation until the Messiah came,—and that tribe was JUDAH, the tribe spoken of in the prediction, and it remained as it were only to make the fulfilment manifest, and was then confounded with the relics of the rest. What prescience of countless contingencies, occurring in the intervening ages, does this imply !—a prescience truly which can only belong to God.

2. The apostasies and idolatries of his people were foretold by Moses before his death. “ I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you, and evil will befall you in the latter days ;” (Deut. xxxi. 29 ;) and he accordingly prophetically declares their punishment.

Let us look into the detail of these threatened punishments. Besides the ordinary inflictions of failing harvests, and severe diseases, in their own country, they were, according to the prophecies of Moses,

(Deut. xxviii.,) to be "scattered among all people, from the one end of the earth to the other." And where is the trading nation in which they are not, in Asia, Africa, and Europe? Many are even to be found in the West Indies, and in the commercial parts of America. Who could foresee this but God; especially when their singular preservation as a distinct people, a solitary instance in the history of nations, is also implied? They were to find "*no ease*" among these nations; and the almost constant and long-continued persecutions, robberies, and murder of Jews, not only in ancient nations, but especially among Christian nations of the middle ages, and in the Mahometan States to this day, are in wonderful accomplishment of this. They were to be "a proverb and a by-word among all nations;" which has been in every place fulfilled, but was surely above human intelligence to foresee. It was added, "The stranger that is within thee shall get above thee very high, and thou shalt come very low." For a comment on this, let the conduct of the "stranger," the Turk, and others, who inhabit Palestine, towards the Jews who remain there, be recollected: the one party is indeed "very high," and the other "very low." Other parts of this singular chapter present equally striking predictions, uttered more than three thousand years ago, and since remarkably accomplished; but there are some passages in it, which refer in terms so particular to a then distant event,—the utter subversion of their polity and nation by the Romans,—as to demonstrate in the most unequivocal manner the presence of Him to whom all events, the most contingent, minute, and distant, are known with absolute certainty. That the Romans are intended, in ver. 49, by the nation brought from "the end of the earth," distinguished by their well known ensign "the eagle," and by their fierce and cruel disposition, is exceedingly probable; and it is remarkable, that the account which Moses

gives of the horrors of the "siege" of which he speaks, is exactly paralleled by those well-known passages in Josephus, in which he describes the siege of Jerusalem by the Roman army. The last verse of the chapter seems indeed to fix the reference of the foregoing passage to the final destruction of the nation by the Romans, and at the same time contains a prediction, the accomplishment of which cannot possibly be ascribed to accident. "And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee. Thou shalt see it no more again : and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you." On this Dr. Hales remarks, on the authority of their own national historian Josephus, "Of the captives taken at the siege of Jerusalem, above seventeen years of age, some were sent to Egypt in chains ; the greater part were distributed through the provinces, to be destroyed in the theatres, by the sword, and by wild beasts ; the rest, under seventeen, were sold for slaves, and that for a trifling sum, on account of the numbers to be sold, and the scarcity of buyers ; so that at length the prophecy of Moses was fulfilled,—'And no man shall buy.' The part that were reserved to grace the triumph of Vespasian, were probably transported to Italy 'in ships,' or by sea, to avoid a prodigious land-journey thither through Asia and Greece,—a circumstance which distinguished this invasion and captivity from the preceding by the Assorians and Babylonians. In the ensuing rebellion, a part of the captives 'were sent by sea to Egypt,' and several of the ships were wrecked on the coast."

Thus, at a distance of fifteen centuries, were these contingent circumstances accurately recorded by the prophetic spirit of Moses,—the taken of innumerable Jews captive,—their transport to Egypt,—their being sold till the markets for slaves were glutted, and no more buyers were found,—and embarked on board

vessels, either to grace the triumph of their conqueror, or to find a market in different maritime ports. Is it possible that these numerous and minute circumstance can be referred to either happy conjectures or human foresight?

3. The destruction of many ancient cities was foretold by the Prophets, and has been strikingly verified. As to Babylon, even when it was the most potent city of the world, and the head of the most formidable empire, Isaiah predicts its capture by Cyrus, (mentioning him by name more than one hundred years before he was born,) and its utter destruction. Now the proof of the truth of this prophecy remains *to this day*. In Bishop Newton's Dissertations on the Prophecies, which I recommend to your perusal, you will find this part of prophetic Scripture strikingly illustrated. And still further proofs of the wonderfully exact accomplishment of those prophecies may be seen in a highly interesting Memoir on the Ruins of Babylon, by Claudius J. Rich, published in 1815. Immense ruins were visited by him near the supposed site of ancient Babylon, which probably are, though the matter cannot be certainly ascertained, the remains of that astonishing city, now indeed swept with the "besom of destruction." He tells us, too, that the neighbourhood is to the present a habitation only for birds and beasts of prey; that the dens of lions, with their slaughtered victims, are to be seen in many places: and that most of the cavities are occupied with bats and owls. It is therefore impossible to reflect without awe upon the passage of Isaiah, written during the prosperity of Babylon, wherein he says, "The wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures, and owls shall dwell there, and satyrs shall dance there." The present ruins of that city also demonstrate, that the course of the Euphrates has been changed, probably in consequence of the channel formed by Cyrus;

the yielding nature of the soil demonstrates that such an operation could have been performed by a large army with great facility and despatch.

The ruins examined by Mr. Rich bear testimony to the immense extent of the city as described by ancient authors. Vast masses of masonry, of both burnt and unburnt bricks and bitumen, were observed in various excavations in these huge *mountains* of ruins, which are separated from each other by several miles. One is called by the Arabs, *Birs Nimroud*; another the *Kasr*, or Palace; and a third, which some have thought to be the ruins of the Tower of Belus, is called by the natives *Mugelibe*, OVERTURNED, which expressive term is also sometimes applied to the mounds of the Kasr.

4. Daniel distinctly predicts the overthrow, in succession, of the *four great empires* of antiquity, the *Babylonian*, the *Persian*, the *Grecian*, and the *Roman*; all which has taken place: but neither the *rise* of the three latter, nor their *fall*, could have been foreseen by man.

5. But the most numerous prophecies relate to MESSIAH, the great end and object of the prophetic dispensation. Of these not a solitary instance, or two, of an equivocal kind, and expressed only in figurative or symbolical language, are to be adduced; but upwards of *one hundred* predictions, generally of very clear and explicit meaning, and each referring to some different circumstance connected with the appearing of Christ, his person, history, and his ministry, have been selected by Divines;—*exclusive* of typical and allusive predictions, and those which in an ultimate and remote sense are believed to terminate in him. The history of Jesus answers to these predictions, and exhibits their exact accomplishment. The Messiah was to be of the seed of David,—born in Bethelam,—born of a virgin,—an incarnation of Deity. “God with us.—an eminent but unsuccessful teacher;

—he was to open the eyes of the blind, heal the lame and sick, and raise the dead ;—he was to be despised and rejected by his own countrymen, arraigned on false charges, denied justice, and condemned to a violent death ;—he was to rise from the dead, ascend to the right hand of God, and there being invested with power and authority, was to punish his enemies, and establish his own spiritual kingdom, which shall never end. We do not enter into more minute predictions, for the argument is irresistible when founded on these alone ; and we may assert that no man, or number of men, could possibly have made such conjectures. Considered in themselves, this is impossible. What rational man, or number of rational men, could now be found to hazard a conjecture that an incarnation of Deity would occur in any given place and time,—that this Divine Person should teach wisdom, work miracles, be unjustly put to death, rise again, and establish his religion ? These are thoughts which never enter into the minds of men, because they are suggested by no experience, and by no probability arising out of the usual course of human affairs : and yet if the Prophets were not inspired, it would have been as impossible for them to have conceived such expectations, as for us ; and indeed much more so, seeing we are now familiar with a religion which asserts that such events have once occurred. If, then, such events lay beyond not only human foresight, but even human thought, they can only be referred to inspiration. But the case does not close here. How shall we account, in the next place, for these circumstances all having met, strange as they are, in one person, and in one only among all the millions of men who have been born of woman,—and that person, Jesus of Nazareth ? He was of the house and lineage of David,—he was born, and that by a singular event, in Bethlehem,—he professed to be “God with us,” and wrought miracles to substantiate his claim. At

his word or touch, the "eyes of the blind were opened," "the lame leaped as a hart," the dumb spake, the sick were healed, and the dead lived, as the Prophets had foretold. Of the *wisdom* of his teaching, his recorded discourses bear witness. His *rejection* and unjust *death* by his countrymen are matters of historic fact; his *resurrection* and *ascension* stand upon the lofty evidences which have been already adduced; the destruction of the Jewish nation, according to his own predictions, followed as the proof of the terror of his offended majesty; and his "kingdom" among men continues to this day. There is no possible means of evading the evidence of the fulfilment of these predictions in the person of our Lord.

To all these predictions the words of a modern writer are applicable: "Let now the infidel, or the sceptical reader, meditate thoroughly and soberly upon these predictions. The priority of the records to the events admits of no question. The completion is obvious to every competent inquirer. Here then are facts. We are called upon to account for those facts on rational and adequate principles. Is human foresight equal to the task? Enthusiasm? Conjecture? Chance? Political contrivance? If none of these, neither any other principle that may be devised by man's sagacity, can account for the facts; then true philosophy, as well as true religion, will ascribe them to the inspiration of the Almighty. Every effect must have a cause."

Y. This is evidence not to be controverted; but how shall I know that these miraculous works did in reality take place, and that these *prophecies* were uttered and recorded before the *events* which they foretell?

T. This is the third step in our demonstration; and on this subject you shall receive satisfactory information

CHAPTER IV.

THE ANTIQUITY, GENUINENESS, AND AUTHENTICITY
OF THE BOOKS OF SCRIPTURE.

Y. At what period did *Moses* become the legislator of the Jewish nation, and *Christ* appear in the world ?

T. Moses gave his laws about 1600 years before *Christ*, according to the common chronology, which fixes the birth of our Lord upwards of eighteen centuries ago. .

Y. Is there any testimony of ancient *Pagan writers* as to the *existence* and *antiquity* of these distinguished persons ?

T. Yes ; for though some infidel writers have carried their folly so far as to question their existence, we have the testimony of numerous Pagan writers, as well as uninterrupted tradition, to confirm it.

Y. Have the kindness to give me some instances.

T. To the existence of the founders of the Jewish and Christian religion, and the respective antiquity ascribed to them in the Scriptures, many ancient writers give ample testimony ; who, being themselves neither of the Jewish nor Christian religion, cannot be suspected of having had any design to furnish evidence of the truth of either. MANETHO, CHEREMON, APOLLONIUS, and LYSIMACHUS, besides some other ancient Egyptians whose histories are now lost, are quoted by Josephus, as extant in his days ; and passages are collected from them, in which they agree that Moses was the leader of the Jews when they departed from Egypt, and the founder of their laws. STRABO, who flourished in the century before Christ, gives an account of the law of Moses, as forbidding images, and limiting divine worship to One Invisible and Universal Being. JUSTIN, a Roman historian, in his 36th book, devotes a chapter to an account of the origin of the Jews ; represents them as sprung from ten sons of Israel, and speaks of Moses as the com-

mander of the Jews, who went out of Egypt, of the institution of the Sabbath, and the Priesthood of Aaron. PLINY speaks of Moses, as giving rise to a sect of magicians, probably with reference to his contest with the magicians of Egypt. TACITUS says, "Moses gave a new form of worship to the Jews, and a system of religious ceremonies, the reverse of every thing known to any other age or country." JUVENAL, in his 14th Satire, mentions Moses as the author of a volume, which was preserved with great care among the Jews; by which the worship of images and eating swine's flesh were forbidden; and circumcision, and the observation of the Sabbath, strictly enjoined. LONGINUS cites Moses as the lawgiver of the Jews, and praises the sublimity of his style in the account he gives of the creation.—As to CHRIST, it is only necessary to give the testimony of two historians whose antiquity no one ever thought of disputing. SÜETONIUS mentions him by name, and says that Claudius expelled from Rome those who adhered to his cause. TACITUS records the progress which the Christian religion had made, and the violent death its founder had suffered; that he flourished under the reign of Tiberius; that Pilate was then Procurator of Judea; and that the original author of this profession was Christ. Thus not only the real existence of the founder of Christianity, but the period in which he lived, is exactly ascertained by writings, the genuineness of which has never been doubted.

Y. Proceed now to show me on what ground I am to admit the professed *antiquity* of the sacred Scripture, which appears also to be an important point.

T. It is; for if the writings in question were composed at, or very near, the time in which the miraculous acts recorded in them were performed, then the evidence of those events having occurred is rendered the stronger, for, in that case, they were written at the time when many were living who might

have contradicted the narration, if false ; and the improbability is also greater, that, in the very age and place when and where those events are said to have been performed, any writer would have dared to run the hazard of prompt, certain, and disgraceful detection. It is equally important in the evidence from prophecy ; for if the predictions were recorded long before the events which accomplished them took place, then the only question which remains is, whether the accomplishment actually occurred ; for then the evidence becomes irresistible.

Y. I perceive the importance of this inquiry : what then can be adduced ?

T. With respect to the Scriptures of the Old Testament, the *language* in which they are written is a strong proof of their antiquity. The Hebrew ceased to be spoken as a living language soon after the Babylonian captivity, and the learned agree that there was no grammar made for the Hebrew till many ages after. The difficulty of a forgery at any period after the time of that captivity is therefore apparent. Of these books, too, there was a Greek translation, commonly called the Septuagint, made about two hundred and eighty-seven years before the Christian era, and laid up in the Alexandrian Library.

Josephus gives a catalogue of the Sacred Books among the Jews, in which he expressly mentions the five books of Moses, thirteen of the Prophets, four of Hymns and Moral Precepts ; and if, as many critics maintain, Ruth was added to Judges, and the Lamentations of Jeremiah to his prophecies, the number agrees with those of the Old Testament as it is received at the present day.

The Samaritans, who separated from the Jews many hundred years before the birth of Christ, have in their language a Pentateuch, in the main exactly agreeing with the Hebrew ; and the Pagan writers before cited, with many others, speak of Moses not

only as a lawgiver and a Prince, but as the author of books esteemed sacred by the Jews.

Y. If the writings of Moses, then, are not genuine, the forgery must have taken place at a very early period.

T. Yes ; but a few considerations will convince you, that at *any time* this was utterly impossible.

Y. This I shall be happy to see made plain.

T. It is done to my hand by the argument of a celebrated writer,* which I shall abridge, referring you to his work for the proof at large.

“It is impossible that those books should have been received as his, if not written by him, because they speak of themselves as delivered by Moses, and kept in the ark from this time. (Deut. xxxi. 24–26.) A copy of this book was also to be left with the King. (Deut. xvii. 18.)

“This book of the law thus speaks of itself, not only as a history or relation of what things were done, but as the standing and municipal law and statutes of the nation of the Jews, binding the King as well as the people. Now in whatever age after Moses this book may be supposed to have been forged, it was impossible that it could be received as truth, because it was not then to be found (as it professed to be) either in the ark, or with the King, or any where else ; for when first invented, everybody must know that they had never heard of it before.

“Could any man, now at this day, invent a book of statutes or Acts of Parliament for England, and make it pass upon the nation as the only book of statutes that ever they had known ? As impossible was it for the books of Moses (if they were invented in any age after Moses) to have been received for what they declare themselves to be, namely, the statutes and municipal law of the nation of the Jews ; and for any to have persuaded the Jews that they had owned ar

* Leslie’s “Short and Easy Method with the Deists.”

acknowledged these books all along, from the days of Moses to that day in which they were first invented ; that is, that they had owned them before they had ever so much as heard of them. Nay, more, the whole nation must, in an instant, forget their former laws and government, if they could receive these books as being their former laws. And they could not otherwise receive them, because they vouched themselves so to be. Let me ask the Deists but one short question, Was there ever a book of sham-laws, which were not the laws of the nation, palmed upon any people, since the world began? If not, with what face can they say this of the book of the laws of the Jews? Why will they say that of them, which they confess impossible in any nation, or among any people?

“But they must be yet more unreasonable. For the books of Moses have a further demonstration of their truth than even other law-books have ; for they not only contain the laws, but give an historical account of their institution, and the practice of them from that time :—as of the Passover, in memory of the death of the first-born in Egypt ; (Num. viii. 17, 18 ;) and that the same day, all the first-born of Israel, both of man and beast, were, by a perpetual law, dedicated to God ; and the Levites taken for all the first-born of the children of Israel. And besides these remembrances of particular actions and occurrences, there were other solemn institutions in memory of their deliverance out of Egypt, in the general, which included all the particulars ;—as the Sabbath ; their daily sacrifices and yearly expiation ; their new moons, and several feasts and fasts. So that there were yearly, monthly, weekly, daily remembrances and recognitions of these things.

“Now whenever it can be supposed that these books of Moses were forged in some ages after Moses, it is impossible they could have been received as

true, 'unless the forgers could have made the whole nation believe that they had received these books from their fathers, had been instructed in them when they were children, and had taught them to their children; moreover, that they had all been circumcised, and did circumcise their children in pursuance to what was commanded in these books; that they had observed the yearly passover, the weekly Sabbath, the new moons, and all these several feasts, fasts, and ceremonies, commanded in these books. But, was it possible to have persuaded a whole nation of men that they had known and practised all these things, if they had not done it? or, secondly, to have received a book for truth, which said they had practised them, and appealed to that practice?

"But now let us descend to the utmost degree of supposition, namely, that these tidings were practised before these books or Moses were forged; and that those books did only impose upon the nation in making them believe, that they had kept these observances in memory of such and such things as were inserted in those books.

"Well, then, let us proceed upon this supposition, (however groundless,) and now, will not the same impossibilities occur as in the former case? For, first, this must suppose that the Jews kept all these observances in memory of nothing, or without knowing anything of their original, or the reason why they kept them. Whereas these very observances did express the ground and reason of their being kept; as the Passover, in memory of God's passing over the children of the Israelites, in that night wherein he slew all the first-born of Egypt; and so of the rest.

"But, secondly, let us suppose, contrary both to reason and matter of fact, that the Jews did not know any reason at all why they kept these observances; yet was it possible to persuade them that they had

kept these observances in memory of what they had never heard of before that day, whensoever you will suppose that these books of Moses were first forged?

For example: suppose I should now forge some romantic story, of strange things done a thousand years ago; and, in confirmation of this, should endeavour to persuade the Christian world that they had all along, from that day to this, kept the first day of the week in memory of such a hero, an Apollonius, a Barcochebas, or a Mahomet; and had all been baptized in his name; and swore by his name, and upon that very book, (which I had then forged, and which they never saw before,) in their public judicatures; that this book was their Gospel and Law, which they had ever since that time, these thousand years past, universally received and owned, and none other. I would ask any Deist, whether he thinks it possible that such a cheat could pass, or such a legend be received, as the Gospel of Christians; and that they could be made to believe that they had never had any other Gospel?

“Let me give one very familiar example more in this case. There is the Stonehenge in Salisbury Plain: everybody knows it; and yet none knows the reason why those great stones were set there, or by whom, or in memory of what.

“Now, suppose I should write a book to-morrow, and tell them, that these stones were set up by Hercules, Polyphemus, or Garagantua, in memory of such and such of their actions; and for a further confirmation of this, should say in this book, that it was written at the time when such actions were done, and by the very actors themselves, or eye witnesses; and that this book had been received as truth, and quoted by authors of the greatest reputation in all ages since;—moreover, that this book was well known in England, and enjoined by Act of Parliament to be taught our children; and that we did teach it to

our children, and had been taught it ourselves when we were children. I ask any Deist whether he thinks this could pass upon England? and whether, if I, or any other, should insist upon it, we should not, instead of being believed, be sent to Bedlam?"

This able reasoning has never been refuted, nor can be; and if the books of the law must have been written by Moses, it is as easy to prove that Moses himself could not in the nature of the thing have deceived the people by an imposture, and a pretence of miraculous attestations, in order, like some latter lawgivers among the Heathens, to bring the people more willingly to submit to his institutions. The kind of miracles he gives as instances rendered this impossible. "Suppose," says the same writer, "any man should pretend, that yesterday he divided the Thames, in presence of all the people of London, and carried the whole city, men, women, and children, over to Southwark, on dry land, the water standing like walls on both sides: I say, it is morally impossible that he could persuade the people of London that this was true, when every man, woman, and child could contradict him, and, say, that this was a notorious falsehood, for that they had not seen the Thames so divided, nor had they gone over on dry land."

"As to Moses, I suppose it will be allowed me, that he could not have persuaded 600,000 men that he had brought them out of Egypt, through the Red Sea, fed them forty years, without bread, by miraculous manna, and the other matters of fact recorded in his books, if they had not been true; because every man's senses then alive must have contradicted it. And therefore he must have imposed upon all their senses, if he could have made them believe it, when it was false, and if no such things were done."

By these arguments, the genuineness and authenticity of the books of Moses are established: and as to those of the Prophets, which, with some predictions

in the writings of Moses, comprise the prophetic branch of the evidence of the divine authority of the revelations they contain,—it can be proved both from Jewish tradition; the list of Josephus; the Greek translation; and from their being quoted by ancient writers, that they existed many ages before several of those events occurred.

The same author, from whom we have already quoted,* applied his celebrated Four Rules for determining the truth of matters of fact in general, with equal force to the facts of the Gospel history, as to those contained in the Mosaic writings. The rules are, “1. That the matter of fact be such as that men’s outward senses, their eyes and ears, may be judges of it. 2. That it may be done publicly in the face of the world. 3. That not only public monuments be kept up in memory of it, but some outward actions be performed. 4. That such monuments, and such actions and observances, be instituted, and do commence, from the time that the matter of fact was done.”

We have seen the manner in which these rules are applied to the books of Moses. The author thus applies them to the Gospel:—

“I come now to show, that as in the matters of fact of Moses, so likewise all these four marks do meet in the matters of fact which are recorded in the Gospel of our blessed Saviour. And my work herein will be the shorter, because all that is said before of Moses and his books, is every day as applicable to Christ and his Gospel. His works and his miracles are there said to be done publicly, in the face of the world; as he argued with his accusers, ‘I spake openly to the world, and in secret have I said nothing.’ (John xviii. 20.) It is told, Acts ii. 41, that three thousand at one time, and, Acts iv. 4, that above five thousand at another time, were converted upon

* Leslie.

conviction of what themselves had seen, what had been done publicly before their eyes, wherein it was impossible to have imposed upon them. Therefore here were the two first rules before-mentioned.

“Then for the two second : baptism and the Lord’s supper were instituted as perpetual memorials of these things ; and they were not instituted in after-ages, but at the very time when these things were said to be done ; and have been observed, without interruption, in all ages throughout the whole Christian world, down all the way from that time to this. And Christ himself did ordain Apostles and other Ministers of his Gospel, to preach and administer the sacraments, and to govern his church ; and that always, even unto the end of the world. (Matt. xxviii. 20.) Accordingly, they have continued by regular succession to this day ; and, no doubt, ever shall, while the earth shall last. So that the Christian Clergy are as notorious a matter of fact as the tribe of Levi among the Jews. And the Gospel is as much a law to the Christians, as the Book of Moses to the Jews ; and it being part of the matters of fact related in the Gospel, that such an order of men were appointed by Christ, and to continue to the end of the world ; consequently, if the Gospel was a fiction, and invented (as it must be) in some ages after Christ, then, at that time when it was first invented, there could be no such order of Clergy, as derived themselves from the institution of Christ ; which must give the lie to the Gospel, and demonstrate the whole to be false. And the matters of fact of Christ being pressed to be true, no otherwise than as there was at that time (whenever the Deists will suppose the Gospel to be forged) not only public sacraments of Christ’s institution, but an order of Clergy, likewise of his appointment, to administer them ; and it being impossible there could be any such things before they were invented, it is as impossible that they should be

received when invented. And therefore, by what was said above, it was as impossible to have imposed upon mankind in this matter, by inventing of it in after-ages, as at the time when those things were said to be done."

Y. This is indeed very convincing; and on this point I am satisfied, that neither the writings of Moses, nor those of the Evangelists, could have been forged, and yet be received as true in any age.

T. Yet other proofs may be brought from the testimonies of adversaries and Heathens, to the truth of the History of the Evangelists.

Y. I will thank you to point them out.

T. No public contradiction of this history was ever put forth by the Jewish rulers to stop the progress of a hated religion, though they had every motive to contradict it. This silence is not unimportant evidence; but the direct testimonies to the facts are numerous and important.

We have already quoted the testimonies of Tacitus and Suetonius to the existence of Jesus Christ, the founder of the Christian religion, and to his crucifixion in the reign of Tiberius and during the procuratorship of Pontius Pilate, the time in which the Evangelists place that event. Other references to heathen authors, who incidentally allude to Christ, his religion and followers, might be given; such as Martial, Juvenal, Epictetus, Trajan, the younger Pliny, Adrian, Apuleius Lucian of Samosata, &c., some of whom also afford testimony to the destruction of Jerusalem, at the time and in the circumstances predicted by our Saviour, and to the antiquity and genuineness of the books of the New Testament. But, as it is well observed by the learned Lardner, in his "Collection of Jewish and Heathen testimonies," "among all the testimonies to Christianity which we have met with in the first ages, none are more valuable and important than the testimonies of those learned philosophers who wrote against

us,—Celsus in the second century, Porphyry in the third, and Hierocles and Julian in the fourth.”

CELSUS wrote against Christianity not much above one hundred and thirty years after our Lord's ascension, and his books were answered by the celebrated ORIGEN. He was a most bitter enemy of Christianity, and produces many passages out of the Gospels. He represents Jesus to have lived a few years before. He mentions his being born of a virgin; the angel's appearing to Joseph; the star that appeared at his birth; the wise men that came to worship him when an infant; Herod's massacre of the children; Joseph's fleeing with the child into Egypt by the admonition of an angel; the Holy Ghost's descending on Jesus like a dove, when he was baptized by John; and the voice from heaven declaring him to be “the Son of God;” his going about with his disciples; his healing the sick and lame, and raising the dead; his foretelling his own sufferings and resurrection; his being betrayed and forsaken by his own disciples; his suffering both of his own accord and in obedience to his heavenly father; his grief and trouble, and his praying, “Father, if it be possible, let this cup pass from me;” the ignominious treatment he met with, the robe that was put upon him, the crown of thorns, the reed put into his hand, his drinking vinegar and gall, and his being scourged and crucified; his being seen after his resurrection by a fanatical woman, (as he calls her, meaning Mary Magdalen,) and by his own companions and disciples; and his showing them his hands that were pierced, the marks of his punishment. He also mentions the angels being seen at his sepulchre.

It is true, he mentions all these things only with a design to ridicule and expose them. But they furnish us with an uncontested proof that the Gospel was then extant. Accordingly, he expressly tells the Christians, “These things we have produced out of your own writings.

PORPHYRY flourished about the year 270, a man of great abilities ; and his work against the Christians, in fifteen books, was long esteemed by the Gentiles, and thought worthy of being answered by Eusebius, and others in great repute for learning. He was well acquainted with the books of the Old and New Testaments ; and in his writings are plain references to the Gospels of Matthew, Mark, John, the Acts of the Apostles, and the Epistle to the Galatians, and probable references to the other Epistles of St. Paul.

About the year 303, HIEROCLES, a man of learning, and a Magistrate, wrote against the Christians in two books. He was well acquainted with our Scriptures, and made many objections to them, thereby bearing testimony to their antiquity, and to the great respect which was shown them by the Christians ; for he has referred both to the Gospels and to the Epistles. He mentions Peter and Paul by name, and did not deny the truth of our Saviour's miracles ; but, in order to overthrow the argument which the Christians built upon them, he set up the reputed miracles of Apollonius Tyanæus to rival them.

The Emperor JULIAN, who succeeded Constantius in the year 361, wrote also against the Christians, and in his work has undesignedly borne a valuable testimony to the history and books of the new Testament. He allows that Jesus was born in the reign of *Augustus*, at the time of a taxing made in Judea by *Cyrenus* ; and that the Christian religion had its rise, and began to be propagated, in the times of the Roman Emperors *Tiberius* and *Claudius*. He bears witness to the genuineness and authenticity of the four Gospels of *Matthew*, *Mark*, *Luke*, and *John*, and the Acts of the Apostles. And he so quotes them as to intimate, that these were the only historical books received by Christians, as of authority ; and the only authentic memoirs of Jesus Christ, and his Apostles, and the doctrines preached by them. He allows the

early date of the Gospels, and even argues for them. He quotes, or plainly refers to, the Acts of the Apostles, as already said ; and to *St. Paul's Epistles to the Romans, to the Corinthians, and to the Galatians*. He does not deny the miracles of Jesus Christ, but allows him to have healed the blind, and the lame, and the demoniacs, and to have rebuked the winds, and to have walked upon the waves of the sea. He endeavours, indeed, to diminish those works, but in vain. He endeavours also to lessen the number of the early believers, but acknowledges that there were *multitudes of such men in Greece and Italy*, before St. John wrote his Gospel. And he often speaks with great indignation of *Peter and Paul*, those two great Apostles of Jesus, and successful Preachers of his Gospel : so that, upon the whole, he has undesignedly borne witness to the truth of many things recorded in the books of the New Testament. He aimed to overthrow the Christian religion, but has confirmed it.

These testimonies “prove that neither Celsus in the second, Porphyry in the third, nor Julian in the fourth century, suspected the authenticity of these books, or even insinuated that Christians were mistaken in the authors to whom they ascribed them. Not one of them expressed an opinion upon this subject different from that which is holden by Christians. And when we consider how much it would have availed them to cast a doubt upon this point, if they could, and how ready they showed themselves to take every advantage in their power, and that they were men of learning and inquiry, their concession, or rather their suffrage upon the subject, is extremely valuable.”

That the facts and statements recorded in the evangelic history were not forgeries of a subsequent period, is made also still more indubitable from the fact, that the four Gospels and the Acts of the Apostles are quoted or alluded to by a series of Chris-

tians, beginning with those who were contemporary with the Apostles, or who immediately followed, and proceeding in close and regular succession from their time to the present. "The medium of proof stated in this proposition," observes Dr. Paley, "is of all others the most unquestionable, and is not diminished by the lapse of ages. Bishop Burnet, in the History of his own Times, inserts various extracts from Lord Clarendon's History. One such insertion is a proof that Lord Clarendon's History was extant when Bishop Burnet wrote, that it had been read and received by him as a work of Lord Clarendon's, and regarded by him as an authentic account of the transactions which it relates; and it will be a proof of these points a thousand years hence. The application of this argument to the Gospel history is obvious. If the different books which are received by Christians as containing this history, are quoted by a series of writers, as *genuine* in respect of their authors, and as *authentic* in respect of their narrative, up to the age in which the writers of them lived, then it is clear that these books must have had an existence previous to the earliest of those writings in which they are quoted, and that they were then admitted as authentic.

Y. These testimonies are very satisfactory; but how shall I know that the books now included in the Bible are *all* sacred, and that those mentioned in the above testimonies have not been *altered* and *corrupted*?

T. With respect to the Scriptures of the Old Testament: the list of Josephus, the Septuagint translation, and the Samaritan Pentateuch, are sufficient proofs that the books which are received by us as sacred, are the same as those received by the Jews and Samaritans long before the Christian era. For the New Testament: beside the quotations from almost all the books now included in that volume, and refer-

ences to them by name, in the earliest Christian writers, *catalogues* of authentic scriptures were published at very early periods, which, says Dr. Paley, "though numerous, and made in countries at a wide distance from one another, differ very little, differ in nothing material, and all contain the four Gospels."

Y. But what say you as to their *uncorrupted preservation*?

T. As to the books of the Old Testament, the regard which was paid to them by the Jews, especially to the Law, would render any forgery or material change in their contents impossible. Further, at certain stated seasons, the law was publicly read before all the people of Israel; and it was appointed to be kept in the ark, for a constant memorial against those who transgressed it. Further after the people were divided into two kingdoms, both the people of Israel and those of Judah still retained the same book of the law: and the rivalry or enmity which subsisted between the two kingdoms, prevented either of them from altering or adding to the law. After the Israelites were carried captive into Assyria, other nations were placed in the city of Samaria in their stead; and the Samaritans received the Pentateuch, as well as the Jews, but with this difference, that the Samaritan Pentateuch was in the Old Hebrew or Phœnician characters, in which it remains to this day; whereas the Jewish copy was changed into Chaldee characters, (in which it also remains to this day,) which were fairer and clearer than the Hebrew, the Jews having learned the Chaldee language during their seventy years' abode at Babylon. The jealousy and hatred which subsisted between the Jews and Samaritans, made it impracticable for either nation to corrupt or alter the text in anything of consequence without certain discovery; and the general agreement between the Hebrew and Samaritan copies of the Pentateuch, which are now extant, is such, as

plainly demonstrates that the copies from which each was taken were originally the same. Nor can any better evidence be desired, that the Jewish Bibles have not been corrupted or interpolated, than this very book of the Samaritan; which, after more than two thousand years' discord between the two nations, varies as little from the other as any classic work in a less tract of time has disagreed from itself by the unavoidable slips and mistakes of so many transcribers.

After the return of the Jews from the Babylonish captivity, the Book of the Law and the Prophets was publicly read in their synagogues every Sabbath-day; which was an excellent method of securing its purity, as well as of enforcing the observation of the law.

After the birth of Christ, the Old Testament was held in high esteem both by Jews and Christians. The Jews also frequently suffered martyrdom for their Scriptures, which they would not have done had they suspected them to have been corrupted or altered. Besides, the Jews and Christians were a mutual guard upon each other, which must have rendered any material corruption impossible, if it had been attempted: for if such an attempt had been made by the Jews, they would have been detected by the Christians.

Lastly, the *agreement of all the manuscripts* of the Old Testament, (amounting to nearly eleven hundred and fifty,) which are known to be extant, is a clear proof of its uncorrupted preservation. These manuscripts, indeed, are not all entire: some contain one part, and some another. But it is absolutely impossible that *every* manuscript, whether in the original Hebrew, or in any ancient version or paraphrase, should or could be *designedly* altered or falsified in the *same* passages, without detection, either by Jews or Christians. Although the various readings, which have been discovered by learned men, who have applied themselves to the collation of every known

manuscript of the Hebrew Scriptures, amount to many thousands, yet these differences are of so little *real* moment, that their laborious collations afford us scarcely any opportunities of correcting the sacred text in important passages.

Equally satisfactory is the evidence for the integrity of the New Testament, and its uncorruptness in any thing material. So early as the first two centuries of the Christian era, we find the very same *facts*, and the very same *doctrines*, universally received by Christians, which we of the present day believe on the credit of the New Testament.

An universal corruption of those writings was impossible, nor can the least vestige of such a corruption be found in history. They could not be corrupted during the life of their authors; and before their death, copies were dispersed among the different communities of Christians, who were scattered throughout the then known world.

Further, as these books could not be corrupted during the life of their respective authors, and while a great number of witnesses were alive to attest the facts which they record; so neither could any material alteration take place after their decease, without being detected while the original manuscripts were preserved in the churches.—The Christians who were instructed by the Apostles, or by their immediate successors, travelled into all parts of the world carrying with them copies of their writings; from which other copies were multiplied and preserved. Now, as we have already seen, we have an unbroken series of testimonies for the genuineness and authenticity of the New Testament, which can be traced backwards, from the fourth century of the Christian era, to the very time of the Apostles; and these very testimonies are equally applicable to prove its uncorrupted preservation. These sacred records, being universally regarded as the supreme

standard of truth, were received by every class of Christians with peculiar respect, as being divine compositions, and possessing an authority belonging to no other books. Whatever controversies, therefore, arose among different sects, (and the church was very early rent with fierce contentions on doctrinal points,) the Scriptures of the New Testament were received and appealed to by every one of them, as being conclusive in all matters of controversy ; consequently it was morally impossible that any man, or body of men, should corrupt or falsify them in any fundamental article, should foist into them a single expression to favour their peculiar tenets, or erase a single sentence, without being detected by thousands.

If any material alteration had been attempted by the orthodox, it would have been detected by the heretics ; and, on the other hand, if a heretic had inserted, altered, or falsified anything, he would have been exposed by the orthodox, or by other heretics. It is well known that a division commenced, in the fourth century, between the eastern and western Churches, which, about the middle of the ninth century, became irreconcilable, and subsists to the present day. Now it would have been impossible to alter all the copies in the eastern empire ; and if it had been possible in the east, the copies in the west would have detected the alteration. But, in fact both the eastern and western copies agree ; which could not be expected, if either of them was altered or falsified. The uncorrupted preservation of the New Testament is further evident, *from the agreement of all the manuscripts*. The manuscripts of the New Testament, which are extant, are far more numerous than those of any *single* classic author whomsoever ; upwards of three hundred and fifty were collated by Griesbach, for his celebrated critical edition. These manuscripts, it is true, are not all entire : most of them contain only the Gospels ; others the Gospels,

Acts of the Aposles, and the Epistles ; and some contain the Apocalypse, or Revelation of John. But they were all written in very different and distant parts of the world ; several of them are upwards of twelve hundred years old, and give us the books of the New Testament, in all essential points, perfectly accordant with each other. The various readings in no degree whatever affect the general credit and integrity of the text.

Y. I am satisfied as to the uncorrupted preservation of the Bible ; but in estimating the credibility of a history, is it not also proper to inquire into the character of the writers ?

T. It is ; and the inquiry will serve to establish you greatly in the truth of their narrations. They were manifestly *good* men ; this was acknowledged by their enemies ; and *they* could not therefore knowingly *deceive others*. Nor could they be *deceived themselves*. They could not mistake the facts in the case of the feeding of the five thousand, and the sudden healing of lepers, and lame and blind persons ; they could not but know whether he with whom they conversed for forty days was the same Jesus, as he with whom they had daily and familiar intercourse long before his crucifixion. They could not be mistaken as to his ascension into heaven ; nor as to the fact whether they themselves were suddenly endowed with the power of speaking in languages which they had never studied ; nor as to their being able to work miracles, and to impart the same power to others.

Their worldly interests, too, lay in concealing the truth. By only not bearing testimony, they might have avoided all their sufferings, and have lived quietly. Would men in such circumstances pretend to have seen what they never saw ; assert facts of which they had no knowledge ; go about lying, to teach virtue ; and though not only convinced of Christ's being an impostor, but having seen the failure

of his imposture in his crucifixion, yet persist in carrying it on, and so persist as to bring upon themselves, for nothing, and with a full knowledge of the consequences, enmity and hatred, danger and death?

Y. This was impossible; but is it not also a great confirmation of the truth of the Evangelical history, that it is so *circumstantial*?

T. Certainly it is; for we never find that forged or false accounts of things abound in *particularities*; and where many particulars are related of time, place, persons, &c., there is always a strong presumption of truth, and on the contrary. Here the evidence is more than presumptive. The history of the Evangelists and of the Acts of the Apostles is so full of references to persons then living, and often to persons of consequence, and to places in which miracles and other transactions took place publicly and not in secret,—and the application of all these facts by the first propogators of the Christian religion to give credit to its divine authority was so frequent and explicit, and often so reproving to their opposers,—that if they had not been true, they must have been contradicted; and if contradicted on good evidence, the authors must have been overwhelmed with confusion. This argument is rendered stronger when it is considered that “these things were not done in a corner;” nor was the age dark and illiterate, and prone to admit fables. The Augustan age was the most learned the world ever saw. The love of arts, sciences, and literature, was the universal passion in almost every part of the Roman empire where Christianity was first taught in its doctrines, and proclaimed in its facts; and in this inquisitive and discerning era, it rose, flourished, and established itself, with much resistance to its doctrines, *but without being once questioned as to the truth of its historical facts.*

Y. Are we not then at the end of the argument?
 • as the *genuineness* and *authenticity* of the books of

Scripture have been satisfactorily established, then their relations of *miracles*, and their record of *prophecies*, must of course be true ; and if the miracles were actually wrought, and the prophecies were really fulfilled, which no one can reasonably doubt, then it must certainly follow, that the Bible contains a *clearly authenticated revelation of the will of God*.

T. Doubtless a ground has already been laid sufficiently firm for your entire faith in the divine authority of the Scriptures ; but other evidence, *confirmatory* of your belief, yet remains to be stated :—so abundant is the proof.

CHAPTER V.

INTERNAL EVIDENCE OF THE TRUTH OF SCRIPTURE.

T. WHAT is the *internal evidence* of the truth of Scripture ?

Y. The excellent nature and tendency of its doctrines ; a subject on which I desire to be furnished with some illustrations.

T. Consider, first, the explicitness, sublimity, and evident truth of the representations which the Scriptures make of the nature and attributes of God, respecting which the wisest Heathens fell into errors so gross and fatal. He is there exhibited as the great and the sole First Cause of all things, external, self-existent, present in all places, knowing all things ; infinite in power and wisdom ; and perfect in goodness, justice, holiness, and truth. These discoveries of revelation have satisfied the human mind on this great and primary doctrine ; and have given it a resting-place which it never before found.

Y. Views so just and clear as to the divine nature, I acknowledge, were never acquired by Heathens.

T. Consider also the representations which the Scriptures make of the moral condition of *man*.

Y. But how does this prove the *excellence* of the Scriptures ?

T. By proving their *truth*, for all the representations which they make of our moral condition are substantiated by universal observation and experience; and to know our fallen and corrupt state, is the first step to the remedy.

Y. How does it appear that the account the Scriptures give us of man's moral state, which is indeed sufficiently humbling, is confirmed by observation and experience?

T. The Old and New Testaments agree in representing the human race as *actually* vicious, and capable, when without moral check and control, of the greatest enormities; so that not only individual happiness, but social also, is constantly obstructed or endangered. To this the history of all ages bears witness, and present experience gives its testimony.

But they not only assume men to be actually vicious, but vicious in consequence of a *moral taint* in their nature,—originally and permanently so, but for those provisions of grace and means of sanctity of which they speak. What is thus represented as *doctrine*, appeals to our reason through the evidence of unquestionable *fact*. The *strong tendency* of man to crime, cannot be denied. Civil penal laws are enacted for no other purpose than to repress it; they are multiplied in the most civilized states to shut out the evil in all those new directions towards which the multiplied relations of man, and his increased *power*, arising from increased *intelligence*, have given it its impulse. Every legal deed, with its seals and witnesses, bears testimony to that *opinion* as to human nature which the experience of man has impressed on man; and history itself is a record chiefly of human guilt, because examples of crime have, everywhere and at all times, been much more frequent than examples of virtue. This tendency to evil the Scriptures tell us arises from “the heart,”—the nature and disposition of man; and it is not otherwise to be account-

ed for. Some indeed have represented the corruption of the race as the result of association and example ; but if men were naturally inclined to good, and averse to evil, how is it that not a few individuals only, but the whole race, have become evil by mutual association? This would be to make the weaker cause the more efficient, which is manifestly absurd.

Y. Is it not a peculiar excellency in the Christian religion, that it points out clearly the means of the *pardon of sin*, and of our *recovery* from our fallen and corrupt state?

T. It is ; and this leads me to notice the next leading doctrine of the Scriptures, which is the restoration of man to the divine favour, through the merits of THE VICARIOUS AND SACRIFICIAL DEATH OF CHRIST, the incarnate Son of God ; and that you may rightly understand this most important doctrine, you must attend to the following particulars :—

The Christian doctrine of atonement is grounded upon the liability of man to punishment in another life, for sins committed against the law of God in this. Men are capable of committing sin, and sin is productive of misery and disorder. These positions cannot be denied. That to violate the laws of God, and to despise his authority, are not light crimes, is clear from considering them in their general effect upon society and upon the world. Nor is there any foundation to suppose that the punishment assigned to sin by the judicial appointment of the Supreme Governor, is confined to the present life. The obvious reason of the case is in favor of the doctrine of future punishment ; for not only is there an unequal administration of punishments in the present life, so that many eminent offenders pass through the present state without any visible manifestation of the divine displeasure against their conduct, but there are strong and convincing proofs that we are placed in a state of trial, which continues *throughout life*, and the *result of*

which can only be known, and consequently we ourselves can only become subjects of reward or punishment, after our existence in this world has terminated.

It is also the doctrine of Scripture that this future punishment of the incorrigible shall be *final* and *unlimited*. That atonement for the sins of men, which was made by the death of Christ, is represented in the Christian system as the means by which mankind may be delivered from this awful catastrophe. This end it professes to accomplish by means which, with respect to the Supreme Governor himself, preserve his character from being mistaken, and maintain the authority of his government ; and with respect to man, give him the strongest possible reason for hope, and render more favourable the circumstances of his earthly probation.

Y. This is so deeply important, that I am anxious to hear the matter fully explained.

T. Attend then :—

How sin may be forgiven without leading to such conceptions of the divine character as would encourage disobedience, and thereby weaken the influence of the divine government, must be considered as a problem of very difficult solution. A government which admitted no forgiveness, would sink the guilty to despair ; a government which never punishes offence, is a contradiction,—it cannot exist. Not to punish, is to dissolve authority ; to punish without mercy, is to destroy ; and where all are guilty, the destruction would be universal. That we cannot sin with impunity, is a matter determined. The Ruler of the world is not careless of the conduct of his creatures ; for that penal consequences are attached to offence, is not a subject of argument, but is made evident from daily observation of the events and circumstances of the present life. It is a principle, therefore, already established, that the authority of God must be preserved ; and it ought to be remarked, that in that

kind of administration which restrains evil by penalty, and encourages obedience by favour and hope, we and all moral creatures are the interested parties, and not the Divine Governor himself, whom, because of his independent and perfect nature, our transgressions cannot injure. The reasons, therefore, which compel him to maintain his authority, do not terminate in himself. If he becomes a party against offenders, it is for our sake, and for the sake of the moral order of the universe, to which sin, if encouraged by a negligent administration, and by entire or frequent impunity, would be the source of endless disorder and misery : and if the granting of pardon to offence be strongly and even severely guarded, we are to refer it to the moral necessity of the case, as arising out of the general welfare of accountable creatures, liable to the deep evil of sin, and not to any reluctance on the part of our Maker to forgive, much less to anything vindictive in his nature,—charges which have been most inconsiderately and unfairly brought against the Christian doctrine of Christ's vicarious sufferings. If it then be true that the relief of offending man from future punishment, and his restoration to the divine favour, ought, for the interests of mankind themselves, and for the instruction and caution of other beings, to be so bestowed, that no licence shall be given to offence ; that God himself, whilst he manifests his compassion, should not appear less just, less holy, than the maintenance of an efficient and even awful authority requires ; that his *commands* shall be felt to be as compelling, and that disobedience shall as *truly*, though not so *unconditionally*, subject us to the deserved penalty, as though no hope of forgiveness had been exhibited ;—I ask, on what scheme, save that which is developed in the New Testament, these necessary conditions are provided for? Necessary they are, unless we contend for a *licence* and an *impunity* which shall annul the efficient government of

the universe, a point which no reasonable man will contend for; and if not, then he must allow that this is strong internal evidence of the truth of the doctrine of Scripture, which makes the offer of pardon consequent only upon the securities we have before mentioned. If it be said that sin may be pardoned in the exercise of the divine prerogative, the reply is, that if this prerogative were exercised towards a part of mankind only, the passing by of the others would be with difficulty reconciled to the divine character; and if the benefit were extended to all, government would be at an end. Were this principal to regulate human governments, every criminal would escape, and judicial forms would become a subject for ridicule. Nor is it the principle which the Divine Being in his conduct to men in the present state acts upon, though in this world punishments are not final and absolute. Repentance does not restore health injured by intemperance, property wasted by profusion, or character once stained by dishonourable practices. If repentance alone could secure pardon, then all must be pardoned, and government dissolved, as in the case of forgiveness by the exercise of mere prerogative: if a selection be made, then different and discordant principles of government are introduced into the divine administration, which cannot be maintained.

To avoid the force of these obvious difficulties, some have added reformation to repentance, and would restrain forgiveness to those only, who to their penitence add a course of future obedience to the divine law. But a change of conduct does not, any more than repentance, repair the mischiefs of former misconduct. Even in this world we see that the sobriety of the reformed man does not always restore health; and the industry and economy of the formerly negligent and wasteful, repair not the losses of extravagance. Nor is it necessary to dwell upon the

contradiction which this theory involves to all the principles of government established among men, which in flagrant cases never suspend punishment in anticipation of a change of conduct ; but in the infliction of penalty look steadily to the crime actually committed, and to the necessity of vindicating the violated majesty of the laws.

Y. These are great difficulties.

T. Yes : the question, how may mercy be extended to offending creatures, the subjects of the divine government, without encouraging vice by lowering the righteous and holy character of God, and the authority of his government, in the maintenance of which the whole universe of beings are interested, is at once one of the most important and one of the most difficult which can employ the human mind. None of the theories which have been opposed to Christianity afford a satisfactory solution of the problem. They assume principles either destructive to moral government, or which cannot in the circumstances of man be acted upon. The only answer is found in the holy Scriptures. They alone show, and indeed they alone profess to show, how God may be *just*, and yet the *justifier* of the ungodly. Other schemes show how he may be merciful ; but the difficulty does not lie there. This meets it, by declaring "the righteousness of God, at the same time that it proclaims his mercy. The voluntary sufferings of an incarnate divine person "for us" in our room and stead, magnify the justice of God ; display his hatred to sin ; proclaim "the exceeding sinfulness" of transgression, by the deep and painful sufferings of the substitute ; warn the persevering offender of the terribleness as well as the certainty of his punishment ; and open the gates of salvation to every believing penitent. It is a part of the same divine plan to promise the influence of the Holy Spirit to awaken penitence, and to lead the wandering soul

back to himself ; to renew the fallen nature of man in righteousness, at the moment he is justified through faith ; and to place him in circumstances in which he may henceforth "walk not after the flesh, but after the Spirit." *All the ends of government are here answered.* No licence is given to offence ; the moral law is unrepealed ; a day of Judgment is still appointed ; future and eternal punishments still exhibit their awful sanctions ; a new and singular display of the awful purity of the divine character is afforded ; yet pardon is offered to all who seek it ; and the whole world may be saved !

Y. These are indeed glorious discoveries, and ought to kindle supreme and everlasting love to God in our hearts, and to inspire our lips with ceaseless praises.

T. And had I time, I might give you other instances of the excellent doctrines which the Scriptures contain ; as that respecting *the influences of the Holy Spirit*, which give a strength to men which they have not by nature ; the doctrine of *a Providence*, divine, universal, tender, and watchful ; and especially the views afforded us of man's *immortality* and of *a future life*. These, however, you must consider at your leisure.

Y. But you said something of the *moral tendency* of the Scriptures, as a part of the internal evidence of their truth.

T. This tendency is obvious. Nowhere but in the Scriptures have we a perfect system of morals ; and the deficiencies of Pagan morality only exalt the purity, the comprehensiveness, the practicability of ours. The character of the Being acknowledged as Supreme must always impress itself upon moral feeling and practice ; the obligation of which rests upon his will. We have seen the views entertained by Pagans on this all-important point, and their effects. The God of the Bible is "holy," without

spot; "just," without intermission or partiality; "good," boundlessly benevolent and beneficent: and his law is the image of himself, "holy, just, and good." These great moral qualities are not, as with them, so far as they were apprehended, merely abstract and therefore comparatively feeble in their influence. In the person of Christ, our God incarnate, they are seen exemplified in action, displaying themselves amidst human relations, and the actual circumstances of human life. With them, the authority of moral rules was either the opinion of the wise, or the tradition of the ancient, confirmed, it is true, in some degree, by observation and experience; but to us, they are given as commands immediately from the Supreme Governor, and ratified as HIS by the most solemn and explicit attestations. With them, many great moral principles, being indistinctly apprehended, were matters of doubt and debate; to us, the explicit manner in which they are given excludes both; for it cannot be questioned whether we are commanded to love our neighbour as ourselves; to do to others as we would they should do to us, a precept which comprehends almost all relative morality in one plain principle; to forgive our enemies; to love all mankind; to live "righteously" and "soberly," as well as "godly;" or that Magistrates must be a terror only to evil-doers, and a praise to them that do well; that subjects are to render honour to whom honour, and tribute to whom tribute, is due; that masters are to be just and merciful, and servants faithful and obedient. By Christianity, impurity of thought and desire is restrained in an equal degree as their overt act in the lips and conduct. Humanity, meekness, gentleness, placability, disinterestedness, and charity, are all as clearly and solemnly enjoined as the grosser vices are prohibited: and on the unruly tongue itself is impressed "the law of kindness." Nor are the injunctions feeble: they are strictly LAW, and not mere *advice* and re-

commendations. “Without holiness no man shall see the Lord;” and thus our entrance into heaven, and our escape from perdition, are made to depend upon this preparation of mind.

Y. But is there not a species of evidence in favour of Christianity, which is called COLLATERAL?

T. There is: and it arises from so many sources, that it cannot be fully exhibited in this conversation; but I will give you one or two examples of it.

Y. You will oblige me.

T. *The marvellous propagation of Christianity in the first three centuries is evidence of this kind, and intimates to us that its facts could not be disputed; that miracles were really wrought to produce conviction in the minds of men so rapidly and effectually; and that a divine power accompanied the promulgation of its doctrines.*

Y. But did not the doctrine of Mahomet spread rapidly and extensively?

T. Yes; but that was propagated by the sword, and entitled all who embraced it to honours and privileges, and, above all, encouraged men in their vices: but in less than three centuries, Christianity overturned Paganism in the Roman empire, and spread itself through the civilized world, *in opposition to human power*; and when, through a great part of this period, its professors were exposed to continual reproach, and often to terrible persecutions; and although it discouraged, reproved, and forbade every kind of vice. The first Preachers of the Gospel, though unsupported by human power, and unpatronized by philosophic wisdom, and even in opposition to both, succeeded in effecting a revolution in the opinions and manners of a great portion of the civilized world, to which there is no parallel in the history of mankind. Though aspersed by the slander of the malicious, and exposed to the sword of the powerful, in a short period of time they induced mul-

titudes of various nations, who were equally distinguished by the peculiarity of their manners, and the diversity of their language, to forsake the religion of their ancestors. The converts whom they made deserted ceremonies and institutions which were defended by vigorous authority, sanctified by remote age, and associated with the most alluring gratification of the passions.

After their death, the same doctrines were taught, and the same effects followed, though successive and greivous persecutions were waged against all who professed their faith in Christ, by successive Emperors and inferior Magistrates ; so that about A.D. 140 Justin Martyr writes,—“ There is not a nation, Greek or Barbarian, or of any other name, even of those who wander in tribes, and live in tents, among whom prayers and thanksgivings are not offered to the Father and Creator of the universe in the name of the crucified Jesus.”

Y. The success of Christianity, and that of the religion of Mahomet, I now plainly perceive are not parallel, but contrary, cases.

T. The *actual effect* produced by this new religion upon society, and which it is still producing, is another point in the collateral evidence. In every Pagan country where it has prevailed, it has abolished *idolatry*, with its sanguinary and polluted rites. It also effected this mighty revolution,—that the sanctions of religion should no longer be in favour of the worst passions and practices, but be directed against them. It has raised the standard of *morality*, and by that means, even where its full effects have not been suffered to display themselves, has insensibly improved the manners of every Christian state. What heathen nations are, in point of morals, is now well known ; and the information on this subject, which for several years past has been increasing, has put it out of the power of Infidels to urge the superior manners of either

China or Hindostan. It has abolished *infanticide* and *human sacrifices*, so prevalent among ancient and modern Heathens ; put an end to *polygamy* and *divorce* ; and, by the institution of marriage in an indissoluble bond, has given birth to a felicity and sanctity in the domestic circle which it never before knew. It has exalted the condition and character of *woman*, and by that means has humanized *man*. It abolished domestic slavery in ancient Europe ; and from its principles the struggle which was maintained with African slavery drew its energy, and obtained a triumph as complete. It has given a milder character to *war*, and taught modern nations to treat their prisoners with humanity, and to restore them by exchange to their respective countries. It has laid the basis of a *jurisprudence* more just and equal ; given civil rights to subjects ; and placed restraints on absolute power. It has crowned its achievements by its *charity*. Hospitals, schools, and many other institutions for the aid of the aged and the poor, are almost exclusively its own creations, and they abound most where its influence is most powerful. The same effects to this day are resulting from its influence in those heathen countries into which the Gospel has been carried by Missionaries sent out from this and other Christian states.

Y. These effects surely prove, that so benevolent, holy, and beneficial a system of religion is worthy of 'l acceptance.

CHAPTER VI.

OBJECTIONS ANSWERED.

Y. I THANK you for this account of the evidences of the truth of the Scriptures, which has greatly confirmed and established my faith ; but I have occasionally heard *objections* to the Scriptures, which I will thank you to enable me to answer, should I again meet with them in reading or in conversation.

T. State those of them you recollect.

Y. Against the evidence from *miracles* I have heard it urged, that the Egyptian magicians, in several instances, wrought the same miracles as Moses.

T. The wonders wrought by the magicians were probably *juggling tricks*. These idolaters were perhaps assisted in their *sleights of hand* by evil spirits : but when they went beyond what could by any sleight of hand or subtle contrivances be imitated, as in the plague of *lice*, they were themselves obliged to confess the interposition of “the finger of God.”

Y. But several pretended heathen miracles, as well as those said to take place in the Church of Rome, are often mentioned by infidels.

T. They are ; yet even they hesitate to found any serious argument upon them. A learned Divine has laid down some just rules for trying miracles, and observes :—

That we may reasonably suspect any accounts of miracles to be false, if they are not published *till long after the time* when they are said to have been performed,—or if they were not first published *in the place* where they are said to have been wrought,—or if they probably were suffered to pass *without examination*, in the time and at the place where they took their rise. These are *general* grounds of suspicion ; to which may be added particular ones, arising from any circumstances which plainly indicate imposture and artifice on the one hand, or credulity and imagination on the other.

Before such tests all Pagan, Popish, and other pretended miracles, without exception, shrink ; and they are not for a moment to be brought into comparison with works wrought *publicly*,—in the sight of *thousands*, and those often opposers of the system to be established by them,—works not by any ingenuity whatever to be resolved into artifice on the one part, or into the effects of imagination on the other,—works performed before scholars, statesmen, rulers, per-

secutors ;—of which the instances are numerous, and the places in which they occurred various,—works published at the time, and on the very spot,—works not in favour of a ruling system, but directed against every other religious establishment under heaven ; and, for giving their testimony to which, the original witnesses had reason to expect, and did in most instances, incur reproach, stripes, imprisonment, and death.

Y. This is very convincing as to miracles ; but as to the *prophecies* of Scripture, I have heard them compared to the heathen *oracles*, which pretended to foretell future things, and whose predictions are in some instances said to have been remarkably accomplished.

T. No contrast can be greater.

The first great distinction lies in this, that none of the predictions ever uttered by the Delphic or other oracles, went deep into futurity. They relate to events on the eve of taking place, and whose *preparatory circumstances* were known. The oracles did not even pretend to foresee things at the distance of a few years ; though even a hundred years had been a very limited period in comparison of the range of the prescience of inspired Prophets, who looked through the course of succeeding ages, to the end of time.

A second contrast lies in the ambiguity of the oracular responses. The prophecies of Scripture are sometimes obscure, though this does not apply to the most eminent of those which have been most signally fulfilled, as we have already seen ; but they never *equivocate*. For this the Pythian oracle was notorious. Historians relate that CRÆSUS, who had expended large sums upon the agents of this delusion, was backed by an equivocation, through which, interpreting the response most favourably for himself, he was induced to make an unsuccessful war on Cyrus. In

his subsequent captivity he repeatedly reproached the oracle, and charged it with falsehood. The response delivered to PYRRHUS was of the same kind ; and was so expressed as to be true, whether Pyrrhus should conquer the Romans, or the Romans Pyrrhus. Many other instances of the same kind are given ; not to mention the trifling, and even bantering and jocose, oracles which were sometimes pronounced.

The venality, wealth, and servility of the managers of the Delphic oracle, present another contrast to the poverty and disinterestedness of the Jewish Prophets, whom no gifts could bribe, and no power awe in the discharge of their duty. Demosthenes, in one of his speeches to the Athenians, publicly charges this oracle with being “gained over to the interests of King Philip ;” and the Greek historians give other instances in which it had been corrupted by money. Can then the prophecies of Scripture be paralleled with these dark, and venal, and delusive oracles, without impiety ? And could any higher honour be wished for the Jewish Prophets, than the comparison into which they are thus brought with the corrupt agents of Paganism at Delphos and other places.

Y. Ridicule has been sometimes cast upon the Prophets by profane writers, for those significant actions by which they illustrated their predictions ; as when Jeremiah hides his girdle in a hole of the rock, and Ezekiel weighs the hair of his head in balances. How is this explained ?

T. This ridicule can only proceed from ignorance. In the early ages of the world, the deficiency of language was often supplied by signs ; and when language was improved, the practice remained after the necessity was over ; especially among the Easterns, whose natural temperament inclined them to this mode of conversation. The charges, then, of absurdity and fanaticism, brought against the Prophets vanish of themselves. The *absurdity* of an action consists in

its being extravagant and insignificant ; but use, and a fixed application, made the actions in question both sober and pertinent. We may add, that several of these actions were performed in *vision* ; and that considering the genius of the people who were addressed, they were calculated strongly to excite their attention, which was the end for which they were adopted.

Y. It is objected to the Bible, that it represents God as giving command to the Israelites to exterminate the nations of Canaan.

T. This objection cannot be argued upon the mere ground that it is contrary to the divine justice or mercy to cut off a people indiscriminately, from the eldest to the youngest, since this is done in earthquakes, pestilences, &c. The character of the God of nature is not therefore contradicted by that ascribed to the God of the Bible. The whole objection resolves itself into this question : Was it consistent with the character of God to employ *human agents* in this work of destruction ? Who can prove that it was not ? No one ; and yet here lies the whole stress of the objection. The Jews were not rendered more cruel by their being so commissioned, for we find them much more merciful in their practice than other ancient nations ;—nor can this instance be pleaded in favour of exterminating wars, since there was in the case a special commission for a special purpose, by which it was limited. Other considerations are also to be included. The sins of the Canaanites were of so gross a nature, that it was necessary to mark them with signal punishments for the admonition of surrounding nations ; the employing of the Israelites as instruments, under a special and publicly-proclaimed commission, connected the punishment more visibly with the offence, than if it had been inflicted by the array of warring elements ; whilst the Israelites themselves would be more deeply

impressed with the guilt of idolatry, and its ever accompanying polluted and sanguinary rites. Finally, the Canaanites had been long spared, and in the meantime both warned by partial judgments, and reproved by the remaining adherents of the patriarchal religion who resided among them.

Y. The intentional offering of Isaac by Abraham has often been objected to.

T. The answer is, 1. That Abraham who was in the habit of sensible communication with God, could have no doubt of having received a divine command; and the right of God to take away the life he had given, cannot be questioned. 2. That he proceeded to execute the command of God in *faith*, as the Apostle Paul has stated, that God would raise his son from the dead. The whole transaction was extraordinary, and cannot therefore be judged by common rules; and it could only be fairly objected to, if it had been so stated as to encourage human sacrifices. Here, however, are sufficient guards. An indubitable divine command was given; the sacrifice was prevented by the same authority; and the history stands in a book which represents human sacrifices as an abomination to God.—But I will save you the trouble of enumerating several minor objections, by glancing at them collectively.

The objections which have been raised against characters and transactions in the books of Judges, Samuel, and Kings, are dissipated by the single consideration, that where they are obviously immoral or unjustifiable, they are never *approved*; and are merely stated as *facts of history*. The conduct of Ehud, of Samson, and of Jephthah, may be given as instances.

The advice of David, when on his death-bed, respecting Joab and Shemei, has been attributed to his private resentment. This is not the fact. He spoke in his character of King and Magistrate, and gave his advice on public grounds, as committing the kingdom to his son.

The conduct of David also towards the Ammonites, in putting them "under saws and harrows of iron," has been the subject of severe animadversion. But the expression means no more than that he employed them in laborious works, as *sawing*, making iron harrows, hewing wood, and making bricks; the Hebrew prefix signifying *to* as well as *under*. "He put them to saws and harrows of iron," (some render it *iron mines*,) "and to axes of iron, and made them to pass through the brick-kiln."

With respect to the *imprecations* found in many parts of Scripture, and which have been represented as expressions of revenge and malice, it has been often and satisfactorily observed that they are *predictions*, and not *anathemas*; the imperative mood being put for the future tense, according to the Hebrew idiom.

With respect to all other objections, it has been well observed, "that a little skill in the original languages of the Scriptures, their idioms and properties, and in the times, occasions, and scope of the several books, as well as in the antiquities and customs of those countries which were the scenes of the transactions recorded, will always clear the main difficulties."

Y. These general observations will be of use to me in future. But what say you to the common objection, that the Scriptures require us to believe things incomprehensible to human reason?

T. I answer, that many doctrines and duties are comprehensible enough; no mystery at all is involved in them; and as to incomprehensible subjects, nothing is more obvious than that a *fact* may be the subject of revelation, as that God is eternal and omnipresent, whilst the *mode* may still remain mysterious and incomprehensible. The fact itself is not hidden, or expressed in language or in symbol so equivocal as to throw the meaning into difficulty,—the only sense

in which the objection could be valid. As a fact, it is clearly revealed that these are attributes of the divine nature ; but both, notwithstanding that clear and indubitable revelation, are still incomprehensible. It is not revealed HOW God is eternal and omnipresent,—nor is such a revelation pretended ; but it is revealed THAT HE IS so ; not HOW a Trinity of persons exists in a Unity of essence, but THAT SUCH IS the mode of the divine existence. If, however, men hesitate to admit incomprehensible subjects as to matters of faith, they cannot be permitted to fly for relief from revelation to philosophy ; and much less to assert its superiority, as to clearness of manifestation, to the holy Scriptures. There too it will be seen that mystery and revelation go inseparably together ; that he who will not admit the mystery, cannot have the benefit of the revelation, and that he who takes the revelation of *facts*, embraces at the same time the mystery of their *causes*. The facts, for instance, of the attraction of gravitation, of cohesion, of electricity, of magnetism, of congelation, of thawing, of evaporation, are all admitted. The experimental and inductive philosophy of modern times has made many revelations of the *relations*, and, in some instances, of the *proximate* causes of these phenomena ; but the *real causes* are all confessedly hidden. With respect to mechanics, says a writer who has devoted his life to philosophical studies,* “ This science is conversant about *force, matter, time, motion, space*: each of these has occasioned the most elaborate disquisitions, and the most violent disputes. Let it be asked, What is *force* ? If the answerer be candid, his reply will be, ‘ I cannot tell, so as to satisfy every inquirer, or so as to enter into the essence of the thing.’ Again, What is *matter* ? ‘ I cannot tell ;’ What is *motion* ? ‘ I cannot tell ;’ and so of the

* Dr. Gregory’s “ Letters on the Christian Religion.”

rest. The fact of the communication or motion from one body to another, is as inexplicable as the communication of divine influences. How, then, can the former be admitted with any face, while the latter is denied solely on the ground of its incomprehensibility?"

Y. It has been objected to the Mosaic chronology, that it fixes the era of creation only about 4000 years earlier than the Christian era ; and against this, evidence has been brought from the chronology of certain ancient nations.

T. The objections drawn from this source have of late rapidly weakened, and are in fact given up by many whose deference to the authority of Scripture is very slight, though but a few years ago nothing was more confidently urged by sceptical writers than the refutation of Moses by the Chinese, Hindoo, and Egyptian chronologies, founded, as it was then stated, on very ancient astronomical observations preserved to the present day. It is, however, now clearly proved, that the astronomical tables, from which it has been attempted to assign a prodigious antiquity to the Hindoos, have been culculated backwards ;* and among the Chinese, the earliest astronomical observation that appears to rest upon good grounds, is now found to be one made not more than two thousand nine hundred years ago.† As for the conclusion drawn from the supposed Zodiacs in the Temples of Esneh Dendara in Egypt, it is now strongly doubted whether the figures represented upon them are astronomical or mythological, that is, whether they are Zodiacs at all. Their astronomical character is strongly denied by Dr. Richardson, a late traveller, who examined them with great care, and who gives large reasons for his opinion. Even if the astronomical character of these assumed Zodiacs be allowed, they are found to prove nothing. M. Biot, an eminent French mathematician,

* Cuvier's "Theory of the Earth."

{ Ibid.

has recently fixed the date of the oldest of them at only 716 years before Christ.

Y. Geologists have sometimes contended that the period of time requisite for the formation of the primitive structure of the earth, argues that the world is much older than the Mosaic account seems to intimate.

T. But Geologists of equal eminence have been of a contrary opinion; and the great differences among those who profess this science, render objections of this kind of little weight. Besides, two things are assumed in the objection without any proof: 1. That the primitive strata were not *created* in their present composite form: 2. That if progressively formed, the processes were always as slow as at present:—neither of which can be proved.

Y. Has not the general *deluge* been objected to?

T. It has; but the whole earth bears testimony to the fact. It is not only preserved in the traditions of all nations, but after all the philosophical arguments which were formerly urged against it, philosophy has at length acknowledged that the present surface of the earth must have been submerged under water. “Not only,” says Kirwan, “in every region of Europe, but also of both the old and new continents, immense quantities of marine shells, either dispersed or collected, have been discovered.” This and several other facts seem to prove, that at least a great part of the present earth was, before the last general convulsion to which it has been subjected, the bed of an ocean which at that time was withdrawn from it. Other facts seem also to prove with sufficient evidence, that this recession of the waters, which once covered the parts now inhabited by men, was not gradual but *violent*, such as may be supposed from the brief but emphatic relation of Moses. The violent action of water has left its traces in various undisputed phenomena. “Stratified mountains of various heights

exist in different parts of Europe, and of both continents, in and between whose strata various substances of marine, and some vegetables of *terrestrial* origin repose either in their natural state or petrified."* "To overspread the plains of the Arctic Circle with the shells of Indian seas, and with the bodies of elephants and rhinoceri, surrounded by masses of submarine vegetation ; to accumulate on a single spot, as at La Bolca, in promiscuous confusion, the marine productions of the four quarters of the globe ; what conceivable instrument would be efficacious but the rush of mighty waters?"† These facts, about which there is no dispute, and which are acknowledged by the advocates of each of the prevailing geological theories, give a sufficient attestation to the Deluge of Noah, in which the fountains of the great deep were broken up, and from which precisely such phenomena might be expected to follow.

Y. Has it not been supposed that the *ark* could not contain the living creatures which are said to have been received into it ?

T. Yes ; but without reason. Dr. Hales proves the ark to have been of the burden of 42,413 tons ; and asks, "Can we doubt of its being sufficient to contain eight persons, and about two hundred or two hundred and fifty pair of four-footed animals,—a number to which, according to M. Buffon, all the various distinct species may be reduced,—together with all the subsistence necessary for a twelvemonth, with the fowls of the air, and such reptiles and insects as cannot live under water?" All these various animals were also controlled by the power of God, whose special agency is supposed in the whole transaction, and "the lion was made to lie down with the kid."

Y. Is it not objected, that all the nations of men, so

* Kirwan's "Geological Essays."

† Gisborne's "Testimony of Natural Theology."

different in *colour* and *feature*, could not, as the Scriptures declare, descend from one common pair?

T. Formerly this was objected ; but now even infidel and sceptical philosophers acknowledge that *colour* and other *differences* indicate only *varieties* in man, but do not prove *distinct species* ; and so this objection may be considered as given up.

Y. These are certainly the most weighty objections I have met with, and I see that they admit of satisfactory answers ; and that even if they presented us with *greater* and *real difficulties* they would weigh nothing against that *great mass of evidence* which establishes the holy Scriptures to be *in truth* the WORD OF GOD.

T. Go then, youth, and “read, mark, learn, and inwardly digest” these sacred writings. Let no sophistry of wicked men lead you from THE TRUTH, and rob you of your BIRTHRIGHT to salvation and immortality. The Bible will be your guide through life, your comfort in affliction, and your hope in death, if you embrace the doctrines it teaches, and believe on the Saviour it sets before you. It is a book which none but

“Bold, bad men despise ;”

and which the *wisest* and *best* men of all ages have loved and revered as “the word of truth, and the Gospel of salvation.”

